See th'everlasting Gates are open'd wide
And Troops of Angels guard on every side;
While, wing'd with Flames & Love ye Sacred Quire,
Order *and* Form, *so like their own, admire.*

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A COLLECTION OF OFFICES, OR FORMS of PRAYER

In CASES

Ordinary and *Extraordinary*;

Taken out of

The *Scriptures* and the ancient *Liturgies* of ſeveral *Churches*, eſpecially the *Greek*.

Together with

A large *Preface* in Vindication of the *Liturgy* of the Church of *England*.

The Second Edition.

By *JER. TAYLOR*, D. D. late Lord Biſhop of *Down* and *Connor*.

Πάντες ὁμοῦ τὸ αὐτὸ ἐν τῇ προσευχῇ ἅμα συνέρχεσθε· μία ἐλπὶς ἔστω, εἷς νοῦς. S. *Ignatius*.

LONDON, Printed for *Luke Meredith* at the *Angel* in *Amen-corner*, MDCXC.

To the Bookſeller upon his Publiſhing this Second Edition.

SIR,

I Underſtand you are about to Reprint and Publiſh Dr. *Taylor's Offices*, with the Preface prefix'd, I take it to be a very good Work, and at this time very ſeaſonable, and that upon a double account. For I find that the ſame Spirit is now conjur'd up again, which was then rampant when that Pious and Devout Perſon firſt Compoſed and Publiſhed thoſe *Offices*; and to obviate and allay the malignant influences thereof, I do not know what can be more effectual than a due Conſideration of what he hath offered in his Preface, it being as good a Defence both of Liturgies in general, and of the *Engliſh*

liſh Liturgy in particular, as perhaps is yet extant. And when I conſider the looſe and licentious Age in which we live, how the ſenſe of Religion is almoſt quite loſt, and the Spirit of Piety and Devotion almoſt extinct, I cannot but very much approve of this Undertaking, becauſe I look upon the Devotional part of this Book to be a very proper means to revive both the one and the other. And I do not doubt but it may produce that effect, if it be not our faults; if we do not put a bar, not only to the Pious Intentions of that good Man, but to the Grace of God too, which otherwiſe would certainly co-operate therewith for our Good. I have ſo great an Opinion of the Goodneſs of your

your Design, that I cannot chuse but greatly encourage you in it. And lest any one should entertain any sinister thoughts of that great and good Man, as if he loved Innovation, or were given to Change, or that he design'd these *Offices* to supplant the Established Liturgy, I shall here give you a short account both of the time when, and the Occasion upon which he did at first Compose, and afterwards Publish this Book.

When Phanatick Zeal, in the days of the Royal Martyr, did arrive at that height of insolence, as to confront all Authority both Civil and Ecclesiastical, when it dar'd to quarrel not only with the Established Church, but with the State too, for Defending and

Protecting that Eſtabliſhment; then was it that nothing leſs than Root and Branch would ſatisfie their ungovernable Phrenzy. It was not the Reformation of ſome abuſes either in the one or other they drove at, but an utter Deſolation of both which was their aim; Nor did they deſiſt from that Enterprize, till they had ruined the moſt glorious Church upon Earth, and overturned the beſt of Civil Governments. To make way for which, that Pious Prince muſt fall a Martyr to their Rage and Fury, the Eſtabliſhed Liturgy muſt make room for a *Presbyterian* Directory, & Epiſcopacy it ſelf muſt truckle to a new erected Conſiſtory. Hence proceeded all thoſe Diſtractions and Diviſions under which

which the Church hath laboured ever since, the Consequences whereof have been so dismal, and are still so fresh in our Memories, that if nothing else will do it, yet the remembrance thereof, one would think, were enough to put us out of love with Change.

In these days of Trouble and Confusion did the Reverend, Learned and Pious Dr. *Taylor* Compose and Publish these *Offices*, not in opposition to the Established Liturgy, but to supply the want of it; He knew very well, and was fully perswaded in his own Judgment, that that Book as it then stood established by Law, did not contain in it any thing contrary to the Word of God, or to Sound Doctrine, or which a Godly

Godly Man may not with a good Conſcience uſe or ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame. But he knew withall, that notwithſtanding the Goodneſs, Piety, and unexceptionableneſs of this holy Book, it was then by the miſguided Zeal of a prevailing Faction baniſhed out of the Church, and all Perſons, under ſevere Penalties forbid the uſe of it. And being well ſatisfied that a Liturgy was very neceſſary for the more ſolemn, decent and orderly Performance of Divine Service in Publick, his Charity prompted him to the compoſure of theſe *Offices*, as well to aſſiſt his Brethren who were deprived of the other, as to keep up in mens Minds a due veneration

for

for Set-forms of Prayer, and I am well assured that, in good measure, they had their desired effect in those days, and have since, and may be still, of singular benefit and advantage to many good Christians in Private.

How great an Esteem, Value, and even Veneration this great and good Man had for Liturgies in general, and for the *English* Liturgy in particular, his own Preface doth abundantly testifie. And how great a reverence he bore to the Hierarchy of the Church, tho' then under a Cloud (for the Bishops were then actually ejected, and their Order, by the usurping and prevailing Faction look'd upon with scorn and contempt) appears plainly, in that with the greatest

deference

deference imaginable, he ſubmits himſelf and his performance to to their Cenſure and Judgment. Which to me is a convincing Argument, that it was not a deſire of Novelty or a love of change, but a pure and well-temper'd Zeal for the good of God's Church, which put him upon that compoſure; It was not any fault or defect he found in the Eſtabliſhed Liturgy, but finding himſelf and the whole Church deprived of that excellent Inſtrument of Divine Worſhip, he was willing to ſupply the want of it, during that Exigency, with theſe *Offices*, which in themſelves are truly Pious and Good, and in their compoſure do as nearly reſemble the other as the Times would then allow.

It

It was not then Novelty, but Neceſſity which produc'd this good Work; our Pious Author was none of thoſe, of whom I am afraid we have too many in our days, who love change for change ſake. He well knew that our Service-Book, being of Humane Compoſition, was indeed alterable, and he knew too, that it was reaſonable, on weighty and important Conſiderations, that ſuch Alterations might be made, as to thoſe that are in Authority ſhould ſeem neceſſary and convenient. Yet, this notwithſtanding, I have ſome reaſon to believe, that had he lived to this time, he would not have been forward to promote thoſe Alterations in it which ſome men now deſire, and about which there

there is ſo much noiſe made at this day; nor perhaps ſo averſe as others, who upon no terms will conſent to any at all.

But tho' this be a Queſtion now, it was none then, and therefore not within the thoughts of that pious and good Man at that time. Nor do I believe it is any part of your deſign in Reprinting and Publiſhing this Book at this time; but being ſatisfied that heretofore it hath been, and ſtill may be of ſingular benefit and advantage to many good Chriſtians, and being at this time out of Print, and conſequently very ſcarce and hard to come by, you are willing to make our acceſs more eaſie to ſo great a help in our Piety and Devotion.

I am, Sir, Yours, &c.

THE

THE PREFACE.

WHen Judges were instead of Kings, and Hophni *and* Phinehas *were among the Priests, every man did what was right in his own eyes, but few did what was pleasing in the eyes of the Lord; and the event was this; God put on his fierce anger against them, and stirr'd up and arm'd the Enemies of their Countrey and Religion, and they prevail'd very far, against the expectation and confidence of them who thought the goodness of their cause would have born out the iniquity of their persons, and that the impiety of their adversaries would have disabled them even from being made God's scourges and instruments of punishing his own people: The sadness of the event proved the vanity of their hopes; for that which was the instrument of their worship, the determination of their religious addresses, the place where God did*

meet his people, from which the Prieſts ſpake to God, and gave his Oracles, that they diſhonourably and miſerably loſt: The Ark of the Lord was taken, the impious Prieſts (who made the Sacrifice of the Lord to become an abomination to the people) were ſlain with the ſword of the Philiſtines, old Eli *loſt his life, and the wife of* Phinehas *died with ſorrow, and the miſcarriages of child-birth crying out, That the Glory was departed from* Iſrael, *becauſe the Ark of God was taken.*

2. *In theſe things we alſo have been but too like the ſons of* Iſrael, *for when we ſinned as greatly, we alſo have groaned under as great and ſad a calamity. For we have not onely felt the evils of an inteſtine War, but God hath ſmitten us in our ſpirit, and laid the ſcene of his judgements eſpecially in Religion; he hath ſnuffed our lamp ſo near, that it is almoſt extinguiſhed, and the ſacred fire was put into a hole of the earth, even then when we were forced to light thoſe tapers that ſtood upon our Altars, that by this ſad truth better than by the old ceremony,*

we

we might prove our ſucceſſion to thoſe holy men who were conſtrained to ſing hymns to Chriſt in dark places and retirements.

3. *But I delight not to obſerve the correſpondences of ſuch ſad accidents, which as they may happen upon divers cauſes, or may be forc'd violently by the ſtrength of fancy, or driven out by jealouſie, and the too fond opinings of troubled hearts and afflicted ſpirits; ſo they do but help to vex the offending part, and relieve the afflicted but with a phantaſtick and groundleſs comfort: I will therefore deny leave to my own affections to eaſe themſelves by complaining of others: I ſhall onely crave leave that I may remember* Jeruſalem *and call to mind the pleaſures of the Temple, the order of her ſervices, the beauty of her buildings, the ſweetneſs of her ſongs, the decency of her miniſtrations, the aſſiduity and Oeconomy of her Prieſts and Levites, the daily ſacrifice, and that eternal fire of devotion that went not out by day nor by night; theſe were the pleaſures of our peace, and there is a rema-*

nent felicity in the very memory of those spiritual delights which we then enjoyed as antepasts of heaven, and consignations to an immortality of joys. And it may be so again when it shall please God who hath the hearts of all Princes in his hand, and turneth them as the rivers of waters; and when men will consider the invaluable loss that is consequent, and the danger of sin that is appendant to the destroying such forms of discipline and devotion in which God was purely worshipped, and the Church was edified, and the people instructed to great degrees of piety, knowledge, and devotion.

4. *And such is the Liturgy of the Church of* England. *I shall not need to enumerate the advantages of Liturgy in general, though it be certain that some* Liturgy *or other is most necessary in publick addresses, that so we may imitate the perpetual practice of all setled Churches since Christianity, or ever since* Moses's *Law or the Jewish Church came to have a setled seat and any rest in the Land of* Canaan. [2.] *That we may follow the example*

ample and obey the precept of our blessed Saviour, who appointed a set form of devotion (and certainly they that profess enmity against all Liturgy, can in no sense obey the precept given by him who gave command) When ye pray, say, Our Father. [3.] *That all that come may know the condition of publick Communion, their Religion, and manner of address to God Almighty.* [4.] *That the truth of the proposition, the piety of the desires, and the honesty of the petitions, the simplicity of our purposes, and the justice of our designs may be secured before-hand, because, Whatsoever is not of faith is sin (and it is impossible that we should pray to God in the* extempore *prayers of the Priest, by any faith but unreasonable, unwarranted, insecure and implicit.)* [5.] *That there may be union of hearts, and spirits, and tongues.* [6.] *That there may be a publick Symbol of Communion in our prayers, which are the best instruments of endearing us to God, and to one another;* Καὶ αὐτὴ ἡ προσευχὴ μὴ ἔχουσα τὰς συμφωνοῦντας ἀτενεστέρα πολλῷ ἐκείνης *Private prayer, not assisted with the con-*

cord and unity of a publick ſpirit, is weaker and leſs effectual, ſaith S. Baſil. [7.] *That the Miniſters leſs learned may have proviſions of devotions made for them.* [8.] *That the more learned may have no occaſion of oſtentation miniſtred to them, leſt their beſt actions, their prayers, be turned into ſin.* [9.] *That extravagant levities and ſecret impieties be prevented.* [10] *That the offices Eccleſiaſtical may the better ſecure the articles of Religion.* [11.] *That they may edifie the people by being repoſitories of holy and neceſſary truths ready form'd out of their needs, and deſcribed in their Books of daily uſe; for that was one of the advi-*

Coloſſ. 3. *ces of the Apoſtle,* teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs. [12.] *That men by the intervening of authority may be engaged to certain devotions.* [13.] *That not only the duty, but the very form of its miniſtration may be honoured by the countenance of authority, and not be expoſed to contempt by reaſon of the inſufficiency of its external warrant.* [14.] *That the aſſignation of ſuch offices,*

offices, and appropriating them to the miniſtery of certain perſons may be a cancel to ſecure the incloſures of the Clerical orders from the uſurpings and invaſions of pretending and unhallowed ſpirits. [15.] *That indetermination of the office may not introduce indifferency, nor indifferency lead in a freer liberty, or liberty degenerate into licentioſneſs, or licentiouſneſs into folly and vanity; and theſe come ſometime attended with ſecular deſigns, leſt theſe be curſed with the immiſſion of a peeviſh ſpirit upon our Prieſts, and that ſpirit, be a teacher of lyes, and thoſe lyes become the baſis of impious theorems, which are certainly attended with ungodly lives; and then either Atheiſm or Antichriſtianiſm may come, according as ſhall happen in the conjunction of time and other circumſtances; for this would be a ſad climax, a ladder upon which are no Angels aſcending or deſcending, becauſe the degrees lead to darkneſs and miſery.*

5. *But that which is of ſpecial concernment is this, that the Liturgy of the Church*

Church of England *hath advantages ſo many and ſo conſiderable as not only to raiſe it ſelf above the devotions of other Churches, but to endear the affections of good people to be in love with Liturgy in general.*

6. *For to the Churches of the Roman Communion we can ſay that ours is reformed, to the reformed Churches we can ſay that ours is orderly and decent; for we were freed from the impoſitions and laſting errours of a tyrannical ſpirit, and yet from the extravagancies of a popular ſpirit too: our reformation was done without tumult, and yet we ſaw it neceſſary to reform; we were zealous to caſt away the old errours, but our zeal was balanced with conſideration and the reſults of authority: Not like women or children when they are affrighted with fire in their clothes; we ſhak'd off the coal indeed, but not our garments leſt we ſhould have expoſed our Churches to that nakedneſs which the excellent men of our ſiſter Churches complained to be among themſelves.*

7. *And*

7. *And indeed it is no ſmall advantage to our Liturgy, that it was the off-ſpring of all that authority which was to preſcribe in matters of Religion. The King and the Prieſt, which are the* Antiſtites Religionis, *and the preſervers of both the Tables joyn'd in this work, and the people as it was repreſented in Parliament were adviſed withal, in authorizing the form after much deliberation; for the Rule,* Quod ſpectat ad omnes ab omnibus tractari debet, *was here obſerved with ſtrictneſs, and then as it had the advantages of diſcourſe, ſo alſo of authorities, its reaſon from one and its ſanction from the other, that it might be both reaſonable and ſacred and free, not only from the indiſcretions, but (which is very conſiderable) from the ſcandal of popularity.*

8. *And in this I cannot but obſerve the great wiſdom and mercy of God in directing the contrivers of the Liturgy with the ſpirit of zeal and prudence, to allay the furies and heats of the firſt affrightment. For when men are in danger of burning, ſo they leap from the flames,*

they

they consider not whither but whence: and the first reflections of a crooked tree are not to straightness, but to a contrary incurvation, yet it pleased the Spirit of God so to temper and direct their spirits, that in the first Liturgy of King Edward *they did rather retain something that needed further consideration, than reject any thing that was certainly pious and holy; and in the second Liturgy, that they might also throughly reform, they did rather cast out something that might with good profit have remained, than not satisfy the world of their zeal to reform, of their charity in declining every thing that was offensive, and the clearness of their light in discerning every semblance of errour or suspicion in the* Roman *Church.*

9. *The truth is, although they fram'd the Liturgy with the greatest consideration that could be, by all the united wisdom of this Church and State; yet as if Prophetically to avoid their being charg'd in after ages with a* crepusculum *of Religion, a dark, twilight, imperfect Reformation, they joyn'd to their own star all the*

the ſhining tapers of the other reformed Churches, calling for the advice of the moſt eminently learned and zealous Reformers in other Kingdoms, that the light of all together might ſhew them a clear path to walk in. And this their care produced ſome change; for upon the conſultation the firſt form of King Edward's *Service-Book was approved with the exception of a very few clauſes, which upon that occaſion were review'd and expung'd, till it came to that ſecond form and modeſt beauty it was in the Edition of* MDLII, *and which* Gilbertus *a German approved of as a tranſcript of the ancient and primitive forms.*

10. *It was neceſſary for them to ſtay ſomewhere. Chriſtendom was not only reformed, but divided too, and every diviſion would to all ages have called for ſome alteration, or elſe have diſliked it publickly; and ſince all that caſt off the* Roman *yoke thought they had title enough to be called Reformed, it was hard to have pleaſed all the private intereſts and peeviſhneſs of men that called themſelves*

Friends,

Friends, and therefore that only in which the Church of Rome *had prevaricated againſt the Word of God, or innovated againſt Apoſtolical tradition, all that was par'd away. But at laſt ſhe fix'd, and ſtrove no further to pleaſe the people, who never could be ſatisfied.*

11. *The Painter that expoſed his work to the cenſure of the common Paſſengers, reſolving to mend it as long as any man could find fault, at laſt had brought the eyes to the ears, and the ears to the neck, and for his excuſe ſubſcrib'd,* Hanc populus fecit. *But his* [Hanc ego] *that which he made by the rules of art, and the advice of men skill'd in the ſame myſtery was the better piece. The Church of* England *ſhould have par'd away all the Canon of the Communion, if ſhe had mended her piece at the preſcription of the* Zuinglians; *and all her office of Baptiſm, if ſhe had mended by the rules of the* Anabaptiſts, *and kept up Altars ſtill by the example of the* Lutherans, *and not have retain'd decency by the good will of the* Calviniſts; *and now another new light*

is

is ſprung up, ſhe ſhould have no Liturgy at all, but the worſhip of God be left to the managing of chance, and indeliberation, and a petulant fancy.

12. *It began early to diſcover its inconvenience; for when certain zealous perſons fled to* Frankford *to avoid the funeral piles kindled by the* Roman *Biſhops in Queen* Maries *time, as if they had not enemies enough abroad they fell foul with one another, and the quarrel was about the Common-Prayer-Book, and ſome of them made their appeal to the judgment of Mr.* Calvin, *whom they prepoſſeſſed with ſtrange repreſentments, and troubled phantaſms concerning it, and yet the worſt he ſaid upon the provocation of theſe prejudices was, That even its vanities were tolerable.* Tolerabiles ineptias *was the unhandſom Epithete he gave to ſome things which he was forc'd to diſlike by his over-earneſt complying with the Brethren of* Frankford.

13. *Well! upon this the wiſdom of this Church and State ſaw it neceſſary to fix where*

where with advice she had begun, and with counsel she had once mended. And to have altered in things inconsiderable upon a new design or sullen mislike, had been extreme levity, and apt to have made the men contemptible, their authority slighted, and the thing ridiculous, especially before adversaries, that watch'd all opportunity and appearances to have disgraced the Reformation. Here therefore it became a Law, was establish'd by an Act of Parliament, was made solemn by an appendant penalty, against all that on either hand did prevaricate a sanction of so long and so prudent consideration.

14. *But the Common-Prayer-Book had the fate of S.* Paul, *for when it had scap'd the storms of the* Roman *See, yet a viper sprung out of Queen* Maries *fires, which at* Frankford *first leap'd upon the hand of the Church, but since that time it hath gnawn the bowels of its own Mother, and given it self life by the death of its Parent and Nurse.*

15. *For*

15. *For as for the Adversaries from the* Roman *Party, they were so convinc'd by the piety and innocence of the Common-Prayer-Book, that they could accuse it of no deformity, but of imperfection, of a want of some things which they judged convenient, because the error had a wrinkle on it and the face of antiquity. And therefore for ten or eleven years they came to our Churches, joyn'd in our Devotions, and communicated without scruple, till a temporal interest of the Church of* Rome *rent the Schism wider, and made it gape like the jaws of the Grave.*

And let me say, it adds no small degree to my confidence and opinion of the English *Common-Prayer-Book, that amongst the numerous Armies sent from the* Roman *Seminaries, (who were curious enough to enquire, able enough to find out, and wanted no anger to have made them charge home any errour in our Liturgy, if the matter had not been unblameable, and the composition excellent) there was never any impiety or heresy charg'd upon the Liturgy of the Church; (for I reckon not the Calumnies of* Harding, *for they were only in general,*

ral, calling it [Darkneſs, &c.] *from which aſperſion it was worthily vindicated by M.* Deering.) *The truth of it is, the Compilers took that courſe which was ſufficient to have ſecur'd it againſt the malice of a* Spaniſh *Inquiſitor, or the ſcrutiny of a more inquiſitive Presbytery, for they put nothing of controverſy into their Prayers, nothing that was then matter of queſtion; only becauſe they could not prophecy, they put in ſome things which ſince then have been called to queſtion, by perſons whoſe intereſt was highly concerned to find fault with ſomething. But that alſo hath been the fate of the Penmen of holy Scripture, ſome of which could prophecy, and yet could not prevent this. But I do not remember that any man was ever put to it to juſtify the Common-Prayer againſt any poſitive, publick, and profeſſed charge by a* Roman *Adverſary: Nay, it is tranſmitted to us by the teſtimony of perſons greater than all exceptions, that* Paulus 4^tus *in his private Entercourſes and Letters to Queen* Elizabeth, *did offer to confirm the* Engliſh *Common-Prayer-Book, if ſhe would acknowledge his* Tortura Torti. p. 142.

Primacy

Primacy and Authority, and the Reformation derivative from him. And this lenity was pursued by his Successor Pius 4^tus, *with an* [omnia de nobis tibi polliceare] *he assured her she should have any thing from him, not only things pertaining to her soul, but what might conduce to the establishment and confirmation of her Royal Dignity; amongst which, that the Liturgy newly established by her authority should not be rescinded by the Pope's Power, was not the least considerable.* Cambd. Annal. A. D. 1560.

16. *And possibly this hath cast a cloud upon it in the eyes of such persons who never will keep charity or so much as civility but with those with whom they have made a league offensive and defensive against all the world. This hath made it to be suspected of too much compliance with that Church, and her Offices of devotion, and that it is a very* Cento *composed out of the Mass-Book, Pontifical, Breviaries, Manuals, and Portuises of the* Roman *Church.*

17. *I cannot ſay but many of our Prayers are alſo in the* Roman *Offices. But ſo they are alſo in the Scripture, ſo alſo is the Lord's Prayer, and if they were not, yet the allegation is very inartificial, and the charge peeviſh and unreaſonable, unleſs there were nothing good in the* Roman *Books, or that it were unlawful to pray a good prayer which they had once ſtain'd with red letters. The Objection hath not ſenſe enough to procure an Anſwer upon its own ſtock, but by reflection from a direct truth, which uſes to be like light manifeſting it ſelf and diſcovering darkneſs.*

18. *It was firſt perfected in King* Edward *the Sixth's time, but it was by and by impugned* through the obſtinate and diſſembling malice of many: *They are the words of M.* Fox *in his Book of Martyrs. Then it was reviewed and publiſhed with ſo much approbation, that it was accounted the Work of God; but yet not long after there were ſome perſons* qui diviſionis occaſionem arripiebant (*ſaith* Aleſius) vocabula & penè ſyllabas expendendo, *they tried it by points and ſylla-*

syllables, and weighed every word, and sought occasions to quarrel, which being observed by Archbishop Cranmer, *he caused it to be translated into Latine and sent it to* Bucer, *requiring his judgment of it, who returned this answer, That although there are in it some things* quæ rapi possunt ab inquietis ad materiam contentionis, *which by peevish men may be cavill'd at, yet there was nothing in it but what was taken out of the Scripture, or agreeable to it, if rightly understood; that is, if handled and read by wise and good men. The Zeal which Archbishop* Grindal, *Bishop* Ridly, *Dr.* Taylor, *and other the holy Martyrs and Confessors in Queen* Maries *time expressed for this excellent Liturgy before and at the time of their death, defending it by their disputations, adorning it by their practice, and sealing it with their bloods, are arguments which ought to recommend it to all the Sons of the Church of* England *for ever, infinitely to be valued beyond all the little whispers and murmurs of argument pretended against it: and when it came out of the flame,*

and

and was purified in the Martyrs fires, it became a veſſel of honour, and uſed in the houſe of God in all the days of that long peace which was the effect of God's bleſſing, and the reward (as we humbly hope) of an holy Religion; and when it was laid aſide in the days of Queen Mary, *it was* [to the great decay of the due honour of God, and diſcomfort to the Profeſſors of the truth of Chriſt's Religion] *they are the words of Queen* Elizabeth, *and her grave and wiſe Parliament.*

19. *Archbiſhop* Cranmer *in his Purgation*, A. D. 1553. *made an offer if the Queen would give him leave, to prove All that is contained in the Common-Prayer-Book, to be conformable to that order which our bleſſed Saviour Chriſt did both obſerve and command to be obſerved. And a little after he offers to joyn iſſue upon this point, That the Order of the Church of* England, *ſet out by authority of the innocent and godly Prince* Edward *the Sixth, in his high Court of Parliament, is the ſame that was uſed in the Church fifteen hundred years paſt.*

20. *And*

20. *And I ſhall go near to make his words good. For, very much of our Liturgy is the very words of Scripture. The Pſalms and Leſſons, and all the Hymns ſave one, are nothing elſe but Scripture, and owe nothing to the Roman Breviaries for their production or authority. So that the matter of them is out of queſtion holy and true; As for the form, none ever miſliked it but they that will admit no form, for all admit this that admit any. But that theſe ſhould be parts of Liturgy needs not to be a queſtion, when we remember that* Hezekiah *and the Princes made it a Law to their Church to ſing Praiſes to the Lord with the words of* David, *and of* Aſaph *the Seer, and that Chriſt himſelf did ſo and his Apoſtles after the manner of the* Jews *in the Feaſt of Paſſeover, ſung their Hymns and Portions of the great Allelujah in the words of* David *and* Aſaph *the Seer too, and that there was a Song in Heaven made up of the words of* Moſes *and* David, *and* Jeremy *the Seer, and that the Apoſtles and the*

2 Chron. 29.

Apoc. 15. Exod. 15. Pſal. 145. Jer. 10. 6, 7.

Church of God always chose to doe so, according to the commandment of the Apostle, that we sing Psalms and Hymns to God. I know not where we can have better than the Psalms of David *and* Asaph, *and these were ready at hand for the use of the Church, insomuch that in the Christian Synaxes, particularly in the Churches of* Corinth *S.* Paul *observed that* every man had a Psalm, *it was then the common devotion, and Liturgy of all the faithfull, and so for ever; and the Fathers of the fourth Councel of* Toledo *justify the Practice of the Church in recitation of the Psalms and Hymns by the example of Christ and his Apostles, who after Supper sung a Psalm: and the Church did also make Hymns of her own, in the honour of Christ, and sung them: Such as was the* [Te Deum] *made by S.* Ambrose *and* S. Augustine, *and they stood her in great stead, not only as acts of direct worship to Christ, but as Conservators of the Articles of Christ's Divinity, of which the Fathers made use against the Heretick* Artemon, *as appears in* Eusebius *lib. 5. cap. 28. Eccles. Hist.*

21. *That*

21. *That reading the Scripture was part of the Liturgy of the Apostolical ages, we find it in the tenth Canon of the Apostles, in* Albinus Flaccus, Rabanus Maurus, *and in the Liturgy attributed to S.* James. Deinde leguntur fusissime oracula sacra veteris Testamenti & Prophetarum, & Filii Dei Incarnatio demonstratur, Passio, Resurrectio ex mortuis, ascensus in Cœlum, secundus item adventus ejus cum gloria. Atque id fit singulis diebus, &c.

22. *So that since thus far the matter of our devotions is warranted by God's Spirit, and the form by the precedents of Scripture too, and the ages Apostolical, above half of the* English *Liturgy is as Divine as Scripture it self, and the choice of it for practice is no less than Apostolical.*

23. *Of the same consideration is the Lord's Prayer, commanded by our blessed Saviour in two Evangelists; the* Introit *is the* Psal. 95. *and the Responsories of Morning and Evening Prayer, Ejaculations taken from the words of* David *and*

Hezekiah; *the Decalogne recited in the Communion is the Ten words of* Moſes, *and without peradventure was not taken into the Office in imitation of the* Roman; *for although it was done upon great reaſon, and conſidering the great ignorance of the People they were to inform, yet I think it was never in any Church Office before, but in Manuals and Catechiſms onely: yet they are made Liturgick by the ſuffrages at the end of every Commandment, and need no other Warrant from Antiquity but the Twentieth Chapter of* Exodus. *There are not many parts beſide, and they which are, derive themſelves from an elder houſe than the* Roman *Offices; The* Gloria Patri *was compoſed by the* Nicene *Council, the latter Verſicle by S.* Jerome, *though ſome eminently learned* (*and in particular*) Baronius *is of an opinion that it was much more ancient. It was at firſt a Confeſſion of Faith, and uſed by a newly baptized Convert and the ſtander-by, and then it came to be a Hymn, and very early annexed to the Antiphones, and afterwards to the Pſalms*

and

and Hymns, all except that of S. Ambroſe *beginning with* [Te Deum] *becauſe that of it ſelf is a great Doxology. It is ſeven times uſed in the Greek Office of Baptiſm, and in the recitation of it the Prieſt and People ſtood all up and turned to the Eaſt, and this Cuſtom ever continued in the Church, and is ſtill retained in the Church of* England *in conformity to the ancient and Primitive Cuſtom, ſave onely that in the Litany we kneel, which is a more humble poſture but not ſo ancient, the Litanies having uſually been ſaid walking, not kneeling or ſtanding. But in this the variety is an ornament to the Churches garment. S.* Gregory *added this Doxology to the Reſponſory at the beginning of Prayer, after,* O Lord make haſte to help us; *That was the laſt, and yet above a thouſand years old, and much elder than the body of Popery. And as for the latter part of the Doxology, I am clearly of opinion, that though it might by S.* Hierom *be brought into the Latine Church, yet it was in the Greek Church before him, witneſs that*

most ancient Hymn or Doxology, Καί σοι τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Amen. *However, as to the matter of the Doxology, it is no other than the Confession of the three most blessed Persons of the Trinity which Christ commanded, and which with greatest solemnity we declare in Baptism; and certainly we can no ways better, or more solemnly and ritually give glory to the Holy Trinity, than by being baptized into the profession and service of it. The* Trisagion *was taught to the* Greek *Church by Angels; but certain it is, it sprang not from a* Roman *fountain; and that the Canon of our Communion* is the same *with the old Canon of the Church many hundred years before Popery had invaded the simplicity of Christian Religion, is evident, if we compare the particulars recited by* * S. Basil, ‖ Innocentius, *his Epistle to* John *Archbishop of* Lyons, † Honorius *the*

* De Spir. sanct. c. 27.

‖ De celebratione Miſſarum c. cum Matth.

† In gemma animæ l. 1. c. 86.

the Priest, * Alcuinus, *and* || Walafridus Strabo, *and if we will, we may add the Liturgy said to be S.* James's, *and the Constitution of* † *S.* Clement, (*for whoever was the author of these, certainly they were ancient.*) Radulphus Tongrensis *and the later Ritualists*, Cassander, Pamelius, Hittorpius, Jacobus Goar *and the rest.*

* De Divin. Offic.

|| Super Act. 20. Una autem Sabbathi.

† L. 8. c. 17.

24. *And that we may be yet more particular, the very Prayer for Christ's Catholick Church, in the Office of Communion, beside that it is nothing but a plain execution of an Apostolical Precept, set down in the Preface of the Prayer, it was also used in all times, and in all Liturgies of the ancient Church. And we find this attested by* * *S.* Cyril *of* Jerusalem, Deinde postquam confectum est illud spirituale sacrificium .... obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate mundi, pro Regibus, &c. *To*

* Mystagog. Catechis. 5.

the ſame purpoſe alſo there is a teſtimony in S. Chryſoſtom, *which becauſe it ſerves not onely here, but alſo to other uſes, it will not be amiß here to note it:* Quid autem ſibi vult [*primum omnium?*] In obſequio ſcil. quotidiano, perpetuóq; divinæ religionis ritu. Atque id noverunt fideles quomodo diebus ſingulis mane & veſpere orationes fundantur ad Dominum, quomodo pro omni mundo & Regibus, & omnibus qui in ſublimitate poſiti ſunt, obſecrationes in Eccleſia fiant. Sed forte quis dixerit, pro omnibus, quod ait, tantum fideles intelligi voluiſſe. At id verum non eſſe quæ ſequuntur, oſtendunt. Deniq; ait, pro Regibus, neque enim tunc Reges Deum colebant. *It is evident by this, that the Cuſtom of the Church was not onely in the Celebration of the holy Communion, but in all her other Offices to ſay this Prayer, not onely for Chriſt's Catholick Church, but for all the world.*

Hom. 6. in 1 Epiſt. ad Tim.

25. *And that the Charity of the Church might not be miſconſtrued, he produces his*

his Warrant. S. Paul *not onely expreſly commands us to pray for all men, but adds by way of inſtance, for Kings, who then were unchriſtian, and heathen in all the world. But this form of Prayer is almoſt word for word in* S. Ambroſe. Hæc regula Eccleſiaſtica eſt tradita à Magiſtro gentium qua utuntur Sacerdotes noſtri, ut pro omnibus ſupplicent.... deprecantes pro Regibus .... orantes pro iis quibus ſublimis poteſtas credita eſt, ut in juſtitia & veritate gubernent .... poſtulantes pro iis qui in neceſſitate varia ſunt, ut eruti & liberati Deum collaudent incolumitatis Authorem. *So far goes our form of Prayer. But* S. Ambroſe *adds,* Referentes quoque gratiarum actiones .... *And ſo it was with us in the firſt Service-Books of King* Edward, *and the Preface to the Prayer engages us to a Thankſgiving; but I know not how it was ſtolen out, the Preface ſtill remaining, to chide their unwarineſs that took down that part of the Building, and yet left the gate ſtanding. But if the Reader pleaſe to be ſatisfied concerning this Prayer, which* In Comment.

indeed is the longeſt in our Service-Book, and of greateſt conſideration, he may ſee it taken up from the univerſal Cuſtom of the Church, and almoſt in all the words of the old Liturgies themſelves of S. Baſil, *S.* Chryſoſtom, *and the concurrent Teſtimonies of* * Tertullian, † *S.* Auſtin, || Celeſtine, * Gennadius, † Proſper, *and* || Theophylact.

* Apologet. c. 34. † Ep. 59. ad Paulin. || Ep. 1.

* De dogmat. Eccleſ. cap. 30. † L. 1. De vocat. gent. c. 4. || In Commentar.

26. I ſhall not need to make any excuſes for the Churches reading thoſe Portions of Scripture which we call Epiſtles and Goſpels before the Communion. They are Scriptures of the choiceſt and moſt profitable tranſaction. And let me obſerve this thing, That they are not onely declanations of all the myſteries of our redemption, and rules of good life, but this choice is of the greateſt compliance with the neceſſities of the Chriſtian Church that can be imagined. For if we deny to the People a liberty of reading Scriptures, may they not complain as Iſaac *did againſt*

against the Inhabitants of the Land, that the Philistines had spoiled his well, and the fountains of living water? If a free use to all of them, and of all Scriptures were permitted, should not the Church her self have more cause to complain of the infinite licentiousness and loosness of interpretations, and of the commencement of ten thousand errours, which would certainly be consequent to such permission? Reason and Religion will chide us in the first, Reason and Experience in the latter. And can the wit of man conceive a better temper and expedient, than that such Scriptures onely or principally should be laid before them all in daily Offices, which contain in them all the mysteries of our redemption, and all the rules of good life? which two things are done by the Gospels, and Epistles respectively: the first being a Record of the life and death of our blessed Saviour; the latter, instructions for the edification of the Church, in pious and Christian conversation; and all this was done with so much choice, that as obscure places are avoided by design as much as could be, so the very assignation of them

them to certain feſtivals, the appropriation of them to ſolemn and particular days, does entertain the underſtandings of the People with notions proper to the myſtery, and diſtinct from impertinent and vexatious queſtions. And were this deſign made ſomething more minute, and applicable to the various neceſſities of times, and ſuch choice Scriptures permitted indifferently, which might be matter of neceſſity and great edification, the People of the Church would have no reaſon to complain that the fountains of our Saviour were ſtopp'd from them, nor the Rulers of the Church, that the myſteriouſneſs of Scripture were abuſed by the petulancy of the People to conſequents harſh, impious, and unreaſonable in deſpight of Government, in exauctoration of the power of Superiours, or for the commencements of Schiſms and Hereſies. The Church with great wiſdom hath firſt held this torch out, and though for great reaſons intervening and hindering, it cannot be reduced to practice, yet the Church hath ſhewn her deſire to avoid the evil that is on both hands, and ſhe hath ſhewn the way alſo, if it could have

been

been insisted in. But however, this choice of the more remarkable portions of Scripture is so reasonable and proportionable to the nature of the thing, that because the Gospels and Epistles bear their several shares of the design, (the Gospel representing the foundation, and prime necessities of Christianity, and the mysterious parts of our Redemption, the sum, the faith, and the hopes of Christianity) therefore it is attested by a Ceremony of standing up, it being a part of the confession of Faith: but the Epistles containing superstructures upon that foundation, are read with religious care, but not made formal or solemn by any other circumstance. The matter contains in it sufficient of reason and of proportion, but nothing of necessity, except it be by accident, and as authority does intervene by way of sanction.

27. *But that this reading of Epistles and Gospels before the Communion was one of the earliest Customs of the Church, I find it affirmed by* Rabanus Maurus. Sed enim ini- Institut. Cleric. l. 1. c. 32.

tio

tio mos iste cantandi non erat, qui nunc in Ecclesia ante sacrificium celebratur: Sed tamen epistolæ Pauli recitabantur & sanctum Evangelium. *The Custom of reading S.* Paul's *Epistles, and the holy Gospel before the Sacrament was from the beginning. Some other Portions of Scripture were read upon emergent occasions instead of the Epistle, which still retain the name of Epistle, but it is seldom, that it happens upon two Sundays onely in the year, upon* Trinity *Sunday, and the 25th Sunday after; upon Saints days it happens oftner, because the story requires a particular rememoration, and therefore is very often taken out of the Acts of the Apostles, but being in substitution onely of the ordinary Portion of the Epistles of S.* Paul, *or other the Apostles, it keeps the name of the first design, though the change be upon good reason, and much propriety.*

28. *There remains now nothing but the Litany and Collects to be accounted for: for the matter of which I shall need to say nothing, because the Objections*

tions whatsoever have been against them are extremely low, and rather like the intemperate talk of an angry child, than pressures of reason or probability, excepting where they are charg'd with their vertues, for their charity in praying for all men, for their humility in acknowledging such a worthlesness in our selves, as not to dare to ask our petitions upon our own confidences. These things fall like water against a rock, or like the Accusations against our blessed Saviour, the unreasonableness of them splits themselves.

29. *But for the Form I think themselves will make answer, when they consider that they are nothing but a pursuit of that Apostolical precept, which next to the Lord's Prayer was the first Scripture pattern whence the Church fram'd her Liturgies: First of all, let there be made* intercessions and prayers and supplications, and giving of thanks for all men. 1 Tim. 2. *In which words if there be not an impertinent repetition of divers words to the same sense, then needs must δεήσεις, προσευχαὶ, ἐντεύξεις, be as much distinct from*

from each other in their form, as they are all from Εὐχαριστίαν.

Epiſt. 59. ad Paulin. q. 5.

30. *S.* Auguſtine *expounds* προσευχὰς *prayers made in and about the bleſſed Euchariſt.* Ideo in hujus ſanctificatione & diſtributionis præparatione exiſtimo Apoſtolum juſſiſſe propriè fieri προσευχὰς, id eſt, orationes. Interpellationes autem vel poſtulationes fiunt cum populus benedicitur.

31. *But S.* Auguſtine *if he were not deceived in his Criticiſm, ſays that beſide the general name of Prayer, which is ſignified by all thoſe words,* εὐχὴ *in Scripture ſignifies* votum *or deſire, ſuch ſurely as we expreſs by ſudden and ſhort emiſſions, and then* προσευχὴ *is but a prayer,* παρὰ τὸ εὔχεσθαι, *that is, but an expreſſion of ſhort and ejaculatory deſires, and may be better applied to ſuch forms of Prayer as are our Collects, rather than the longer and more ſolemn parts of the Canon of Communion.* Ἐνλογίας] *though it ſignifie an addreſs to God, yet it may with propriety enough be applied to our interlocutory*

Prayers

Prayers where the people bear a ſhare; for ἐυχὰς *ſignifies* congreſſum *or* colloquium, τὰς ἐυχὰς μὴ πυκνὰς ποιοῦ τοῖς ἀυτοῖς, Iſocrat. *make no frequent Societies or Confederations with them. However, although Grammarians may differ in aſſigning theſe ſeveral words to their proper, minute, and incommunicable ſignification, yet it is moſt clear, that they mean not Prayers diſtinct, and made ſeveral by the variety of matter, but ſeveral addreſſes differing onely in* modo orandi, *and therefore by theſe are intended the ſeveral forms of Prayer and Supplication: and the Church hath at all times uſed Prayers of all variety, long and ſhort, ejaculatory, determined and ſolemn. And the Church of* England *underſtood it in this variety, calling the ſhort jaculatory Prayers and Reſponſories by the names of Litanies, or Suffrages, which I ſhould render in the phraſe of S.* Auſtin *to be* poſtulationes, *or* δεήσεις, *but the longer Collects he calls* Prayers, *which is the true rendring of* πρόσευχὰς (*I ſuppoſe*) *and therefore twice in the Litany, after the ſhort Reſponſories, the Prieſt ſays* [Let us pray]

by

by that minding the People of the Apostles precept, that prayer *as well as* supplications *be made.* * *For the Litanies it is certain, the form is of great antiquity;* Mamercus *Bishop of* Vienna *made solemn Litanies* 400 *years after Christ, and he and all his Diocese repeated them together: And therefore I know not what matter of doubt there can be reasonable in the form, since besides that we have the wisdom of so many ages, and holy and prudent persons to confirm them, the form is made with design to represent all the needs of the Catholick Church, and to make the Prayer it self fitted for an active and an intense devotion; and that it co-operates rarely well to these ends, is so true, that of the first every man is judge, of the second, every man may be judge that will without prejudice, and with pious prædispositions use the form; for if they help my devotion infinitely, they may doe as much to another, if he be disposed as I am; and he that says they doe no advantage or singular relish to my spirit, may as well tell me the meat I eat does not please me because he loves it not; but the exceptions*

which

which are againſt it are ſo phantaſtick, and by chance, that unleſs it be againſt a ſingle adverſary, and by perſonal engagement, they cannot be noted in the ſeries of a poſitive diſcourſe. Sometimes they are too long, and ſometimes they are too ſhort, and yet the objections will make longer and ſhorter when they pleaſe; and becauſe no law of God hath preſcribed to us in ſuch circumſtances, if the Church leaves the ſame liberty to their private devotions, it is not reaſonable they ſhould preſcribe to her in publick, and in ſuch minutes, in which the ordinary prudence of one wiſe man is abundantly ſufficient to give him Laws and Directions, and in matters of greater difficulty.

32. *Of the ſame conſideration is the form of our Church Collects, which are made pleaſant by their variety of matter, are made energetical and patent by that great endearment of* [per Jeſum Chriſtum Dominum noſtrum] *are cleared from a neighbourhood of tediouſneſs by their ſo quick interciſion and breakings off, and have for their precedent the forms*

of

of Prayer uſed by the religious of Paleſtine *mentioned by* Caſſian, Et hæ fuerunt Monachorum jaculatoriæ orationes, ut frequentiùs Dominum deprecantes jugiter eidem cohærere poſſimus, & ut inſidiantis Diaboli jacula quæ infligere nobis tum præcipuè inſiſtit cum oramus, ſuccincta vitemus brevitate. *In all theſe forms of Prayer there is no difference but what is circumſtantial, and therefore although theſe circumſtances be of great efficacy for the procuring of accidental advantages to our ſpirits which are often ſwayed, moved and determined by a manner as much as by an eſſence, yet there is in it nothing of duty and obligation, and therefore it is the moſt unreaſonable thing in the world to make any of theſe things to be a queſtion of Religion.*

De Inſtit. Cleric. l. 1. c. 32.

33. *I ſhall therefore preſs theſe things no farther, but note that ſince all Liturgy is and ever was either Proſe or Verſe, or both, and the Liturgy of the Church of* England *as well as moſt others, is of the laſt ſort, I conſider that whatſoever is in her*

her devotions beſides the Leſſons, Epiſtles and Goſpels (the body of which is no other thing, than was the famous Lectionarium *of S.* Jerome) *is a compliance with theſe two dictates of the Apoſtle for Liturgy: the which, one for Verſe, the other for Proſe,* in [1] Pſalms and [2] Hymns and [3] Spiritual Songs [*for Verſe:*] *for Proſe,* [4] Deprecations, and [5] Prayers, and [6] Interceſſions, and [7] giving of Thanks, *will warrant and command, as ſo many parts of duty, all the portions of the Engliſh Liturgy.*

34. *If it were worth the pains, it were very eaſie to enumerate the Authors, and eſpecially the occaſions and time when the moſt minute paſſages, ſuch I mean as are known by diſtinct appellatives, came into the Church, that ſo it may appear, our Liturgy is as ancient and primitive in every part, as it is pious and unblameable, and long before the Church got ſuch a beam in one of her eyes, which was endeavoured to be caſt out at the reformation. But it will not be amiſs to obſerve that very many of them were inſerted as Antidotes,*

dotes, and Deleteries to the worst of heresies, as I have discours'd already, and such was that clause [through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the holy Spirit ever one God] *and some other phrases parallel were put in, in defiance of the* Macedonians, *and all the species of the Anti-trinitarians, and used by S.* Ambrose *in* Milain, *S.* Austin *in* Africa, *and* Idacius Clarus *in* Spain; *and in imitation of so pious precedents, the Church of* England *hath inserted divers clauses into her Offices.*

35. *There was a great instance in the administration of the blessed Sacrament. For upon the change of certain clauses in the Liturgy upon the instance of* Martin Bucer, *instead of* [the ~~blood~~ of our Lord Jesus Christ which was given for you preserve your body and soul unto everlasting life] *was substituted this* [take and eat this in remembrance, &c,] *and it was done lest the people accustomed to the opinion of Transubstantiation and the appendant practices, should retain the same*

same doctrine upon intimation of the first clause. But in the beginning of Queen Elizabeth's *reign, when certain persons of the* Zuinglian *opinion would have abused the Church with Sacramentary doctrine, and pretended the Church of* England *had declared for it in the second clause of* 1552; *the wisdom of the Church thought it expedient to joyn both the clauses; the first lest the Church should be suspected to be of the Sacramentary opinion, the latter lest she should be mistaken as a Patroness of Transubstantiation. And both these with so much temper and sweetness, that by her care she rather prevented all mistakes, than by any positive declaration in her Prayers, engaged her self upon either side; that she might pray to God without strife and contention with her Brethren. For the Church of* England *had never known how to follow the names of men, but to call Christ onely her Lord and Master.*

36. *But from the inserting of these and the like clauses which hath been done in all ages, according to several opportunities*

and

and neceſſities, I ſhall obſerve this advantage which is in many, but is alſo very ſignally in the Engliſh Liturgy, we are thereby enabled and advantaged in the meditation of thoſe myſteries, de quibus feſtivatur in ſacris *(as the Caſuiſts love to ſpeak) which upon ſolemn days we are bound to meditate and make to be the matter and occaſion of our addreſs to God; for the offices are ſo ordered that the moſt indifferent and careleſs cannot but be reminded of the myſtery in every Anniverſary, which if they be ſumm'd up will make an excellent Creed, (and then let any man conſider what a rare advantage it will be to the belief of ſuch propoſitions when the very deſign of the Holyday teaches the hard-handed Artizan the name and meaning of an article) and yet the moſt forward and religious cannot be abuſed with any ſemblance of ſuperſtition. The life and death of the Saints which is very pretious in the eyes of God, is ſo remembred by his humble and afflicted handmaid the Church of* England, *that by giving* him thanks and praiſe, God may be honoured, *the Church inſtructed*

by

by the propoſition of their example, and we give teſtimony of the honour and love we owe and pay unto Religion by the pious veneration and eſteem of thoſe holy and beatified perſons.

37. *Certain it is, that there is no part of Religion, as it is a diſtinct vertue, and is to be exerciſed by interiour acts and forms of worſhip, but is in the offices of the Church of* England. *For if the ſoul deſires to be humbled ſhe hath provided forms of Confeſſion to God before his Church; if ſhe will rejoyce and give God thanks for particular Bleſſings, there are Forms of Thanksgiving deſcribed and added by the King's authority upon the Conference at* Hampton-Court, *which are all the publick, ſolemn, and foreſeen occaſions for which by Law and order proviſion could be made: if ſhe will commend to God the publick and private neceſſities of the Church, and ſingle perſons, the whole body of Collects and Devotions ſupplies that abundantly: if her devotion be high and pregnant, and prepared to fervency and importunity of congreſs with God, the Litanies are an admirable pattern of devo-*

tion, full of circumſtances proportionable for a quick and an earneſt ſpirit: when the revolution of the Anniverſary calls on us to perform our duty of ſpecial meditation, and thankfulneſs to God for the glorious benefits of Chriſt's Incarnation, Nativity, Paſſion, Reſurrection, and Aſcenſion (bleſſings which do as well deſerve a Day of Thankſgiving as any other temporal advantage, though it be the pleaſure of a victory) then we have the Offices of Chriſtmaſs, *the* Annunciation, Eaſter *and* Aſcenſion: *if we delight to remember thoſe holy perſons, whoſe bodies reſt in the bed of peace, and whoſe ſouls are depoſited in the hands of Chriſt, till the day of reſtitution of all things, we may by the Collects and days of Anniverſary feſtivity, not only remember, but alſo imitate them too in our lives, if we will make that uſe of the proportions of Scripture allotted for the feſtival which the Church intends; to which if we add the advantages of the whole Pſalter, which is an intire body of devotion by it ſelf, and hath in it forms to exerciſe all graces by way of internal act and ſpiritual intention, there*

is

is not any ghostly advantage which the most religious can either need or fancy, but the English Liturgy in its entire constitution will furnish us withall. And certainly it was a very great wisdom, and a very prudent and religious Constitution so to order that part of the Liturgy, which the ancient called the Lectionarium, *that the Psalter should be read over twelve times in the year, the Old Testament once, and the New Testament thrice, beside the Epistles and Gospels, which renew with a more frequent repetition such choice places as represent the intire body of faith and good life. There is a defalcation of some few Chapters from the intire body in the order, but that also was part of the wisdom of the Church not to expose to publick ears and common judgments, some of the secret Rites of* Moses's *Law, or the more mysterious Prophecies of the New Testament, whose sense and meaning the event will declare, if we by mistaken and anticipated interpretations doe not obstruct our own capacities, and hinder us from believing the true events, because they answer not those expectations with which*

our own miſtakes have prepared our underſtandings: as it hapned to the Jews in the caſe of Antiochus, *and to the Chriſtians in the perſon of* Antichriſt.

38. *Well! thus as it was framed in the body of its firſt Conſtitution and ſecond alteration, thoſe excellent men whom God choſe as inſtruments of his honour and ſervice in the reformation, to whom alſo he did ſhew what great things they were to ſuffer for his Names ſake, approved of it with high teſtimony, promoted it by their own uſe and zeal, and at laſt ſealed it with their blood.*

39. *That they had a great opinion of the piety and unblameable compoſure of the Common Prayer-book, appears* [1] *in the challenge made in its behalf by the Archbiſhop* Cranmer, *to defend it againſt all the world of Enemies;* [2] *by the daily uſing it in time of perſecution and impriſonment (for ſo did Biſhop* Ridley, *and Dr.* Taylor, *who alſo recommended it to his wife for a legacy:)* [3] *by their preaching in behalf of it (as many did)* [4] *by* Hullier's *hugging it in his flames with a poſture of great love and forwardneſs of entertainment,* [5] *beſides*

the

the direct testimony which the most eminent and learned amongst the Q. Mary Martyrs have given of it. Amongst which that of the learned Rector of Hadley, *Dr.* Rowland Taylor, *is most considerable: his words are these in a Letter of his to a friend;* " [*But* " *there was after that by the most innocent* " *King* Edward (*for whom God* " *be praised everlastingly*) *the* " *whole Church Service with* " *great deliberation, and the ad-* " *vice of the best learned men of* " *the Realm, and authorized by* " *the whole Parliament, and re-* " *ceived and published gladly by* " *the whole Realm: which Book was never* " *reformed but once, and yet by that one* " *reformation it was so fully perfected ac-* " *cording to the rules of our Christian Re-* " *ligion in every behalf, that no Christian* " *conscience could be offended with any* " *thing therein contained. I mean of that* " *Book reformed.*]

Acts and Monument. pag. 1385. pag. 1608, 1565. pag. 1840. pag. 1844. & alibi.

40. *I desire the words may be considered and confronted against some other words lately published, which charge these holy and learned men but with a half-fac'd*

light, a darkneſs in the confines of Egypt, *and the ſuburbs of* Goſhen. *And becauſe there is no ſuch thing proved of theſe bleſſed Men, and Martyrs, and that it is eaſie to ſay ſuch words of any man that is not fully of our mind, I ſuppoſe the advantage and the outweighing authority will lye on our part in behalf of the Common-Prayer-Book, eſpecially ſince this man and divers others died with it, and for it, according as it hapned by the circumſtance of their charges and articles, upon which they died; for ſo it was in the caſes of* John Rough, John Philpot, Cuthbert Simſon, *and ſeven others burnt in* Smithfield, *upon whom it was charged in their Indictments, that they uſed, allowed, preached for, and maintained reſpectively the Service-Book of King* Edward. *To which articles they anſwered affirmatively, and confeſſed them to be true in every part, and died accordingly.*

Pag. 1848, 1649, 1840.

41. *I ſhall preſs this argument to iſſue in the words of S.* Ambroſe *cited to the like purpoſe by* Vincentius Lirinenſis. Librum ſacerdotalem

Contra Hæreſ. c. 7.

dotalem quis noſtrum reſignare audeat, ſignatum à Confeſſoribus, & multorum jam martyrio conſecratum? Quomodo fidem eorum poſſumus denegare, quorum victoriam prædicamus? *Who ſhall dare to violate this Prieſtly Book, which ſo many Confeſſors have conſigned, and ſo many Martyrs have hallowed with their blood? How ſhall we call them Martyrs, if we deny their faith, how ſhall we celebrate their victory, if we diſlike their cauſe? If we believe them to be crown'd, why ſhall we deny but that they* ſtrove lawfully? *So that if they dying in atteſtation of this Book were Martyrs, why doe we condemn the Book for which they died? If we will not call them Martyrs, it is clear we have chang'd our Religion ſince then. And then it would be conſidered whether we are fallen? For the Reformers in King* Edward's *time died for it, in Queen* Elizabeths *time they avowed it under the protection of an excellent Princeſs, but in that ſad interval of Queen* Maries *reign it ſuffered perſecution, and if it ſhall doe ſo again, it is but an unhandſome compliance for Reformers to be unlike their Brethren,*

and to be like their Enemies, to doe as doe the Papists, and only to speak great words against them; and it will be sad for a zealous Protestant to live in an age that should disavow King Edward's *and Queen* Elizabeths *Religion and manner of worshipping God, and in an age that shall doe as did Queen* Maries *Bishops persecute the Book of Common-Prayer, and the Religion contained in it. God help the poor Protestants in such times: But let it doe its worst, if God please to give his grace, the worst that can come is but a Crown, and that was never denied to Martyrs.*

42. *In the mean time, I can but with joy and Eucharist consider with what advantages and blessings the pious Protestant is entertained and blessed and arm'd against all his needs by the constant and Religious usage of the Common-Prayer-Book. For besides the direct advantages of the Prayers and Devotions, some whereof are already instanc'd, (and the experience of holy persons will furnish them with more) there are also forms of solemn benediction and absolution in the Offices, and if they be not highly considerable, there is nothing sacred*

in the Evangelical Miniſtery, but all is a vaſt plain, *and the Altars themſelves are made of unhallowed turf.*

43. *Concerning Benediction (of which there are four more ſolemn forms in the whole Office, two in the Canon of the Communion, one in Confirmation, one in the Office of Marriage) I ſhall give this ſhort account, that without all queſtion* the leſs is bleſſed of the greater, *and it being an iſſue ſpiritual, is rather to be verified in ſpiritual relation, than in natural or political. And therefore if there be any ſuch thing as* regeneration *by the Miniſtery of the Word, and* begetting in Chriſt, *and* Fathers *and* Sons *after the common faith (as the expreſſions of the Apoſtle make us to believe) certain it is, the bleſſings of Religion doe deſcend moſt properly from our ſpiritual Fathers, and with moſt plentiful emanation. And this hath been the Religion of all the world, to derive very much of their bleſſings by the Prieſts particular and ſignal miniſtration;* Melchiſedech *bleſſed* Abraham, Iſaac *bleſſed* Jacob, *and* Moſes *and* Aaron *bleſſed the people. So that here is benediction from*

a Prince, from a Father, from the Aaronical *Prieſt, from* Melchiſedech, *of whoſe order is the* Chriſtian, *in whoſe Law it is a ſanction, that in great needs eſpecially,* the Elders of the Church be ſent for, and let them pray over him that is diſtreſſed. *That is the* great remedy *for the* great neceſſity. *And it was ever much valued in the Church, inſomuch that* Nectarius *would by no means take inveſtiture of his Patriarchal See, until he had obtained the benediction of* Diodorus *the Biſhop of* Cilicia: Eudoxia *the Empreſs brought her Son* Theodoſius *to S.* Chryſoſtom *for his bleſſing, and S.* Auſtin *and all his company received it of* Innocentius *Biſhop of* Carthage; *It was ſo ſolemn in all marriages, that the marrying of perſons was called* Benediction. *So it was in the fourth Council of* Carthage, Sponſus & ſponſa cùm benedicendi ſunt à Sacerdote, &c. benedicendi, *for* married.... *And in all Church Offices it was ſo ſolemn, that by a Decree of the Counſel of* Agatho, A. D. 380. *it was decreed,* ante benedictionem Sacerdotis populus egredi non præſumat. *By the way only, here is au-*

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θεντία *for two parts of the English Liturgy. For the benediction in the Office of marriage by the authority of the Council of* Carthage, *and for concluding the Office of Communion with the Priests or Bishops benediction by warrant of the Council of* Agatho, *which Decrees having been derived into the practice of the universal Church for very many ages, is in no hand to be undervalued, lest we become like* Esau, *and we miss it when we most need it. For my own particular, I shall still press on to receive the benediction of holy Church, till at last I shall hear a* Venite benedicti, *and that I be reckoned amongst those blessed souls who come to God by the Ministeries of his own appointment, and will not venture upon that neglect, against which the Piety and Wisdom of all Religions in the world infinitely do prescribe.*

44. *Now the advantages of confidence which I have upon the forms of benediction in the Common-Prayer-Book are therefore considerable, because God himself prescribed a set form of blessing the people, appointing it to be done not in the Priests* extempore, *but in an* Num.6.23.

established

eſtabliſhed form of words: and becauſe, as the authority of a preſcript form is from God, ſo that this form may be alſo highly warranted, the ſolemn bleſſing at the end of the Communion, is in the very words of S. Paul.

45. *For the forms of Abſolution in the Liturgy, though I ſhall not enter into conſideration of the Queſtion concerning the quality of the Prieſts power, which is certainly a very great miniſtery; yet I ſhall obſerve the rare temper and proportion which the Church of* England *uſes in commenſurating the forms of Abſolution to the degrees of preparation and neceſſity. At the beginning of the Morning and Evening Prayer after a general Confeſſion uſually recited before the devotion is high and pregnant, (whoſe parts like fire enkindle one another) there is a form of Abſolution in* general, declarative *and by way of propoſition. In the Office of the Communion, becauſe there are more acts of piety and repentance previous and preſuppoſed, there the Churches form of Abſolution is optative and by way of interceſſion. But in the Viſitation of the ſick, when it is ſuppoſed and*

enjoyned

enjoyned that the penitent ſhall diſburthen himſelf of all the clamorous loads upon his conſcience, the Church preſcribes a medicinal form by way of delegate authority, that the parts of juſtification may anſwer to the parts of good life. For as the penitent proceeds, ſo does the Church: pardon and repentance being terms of relation they grow up together till they be compleat; this the Church with greateſt wiſdom ſuppoſes to be at the end of our life; (grace by that time having all its growth that it will have here) and therefore then alſo the pardon of ſins is of another nature than it ever was before, it being now more actual and compleat, whereas before it was in fieri *in the beginnings and ſmaller increaſes, and upon more accidents apt to be made imperfect and revocable. So that the Church of* England *in theſe manners of diſpenſing the power of the Keys does cut off all diſputings and impertinent wranglings, whether the Prieſts power were judicial or declarative; for poſſibly it is both, and it is optative too, and ſomething elſe yet, for it is an emanation from all the parts of his Miniſtery, and he never abſolves,*

ſolves, but he preaches, or prays or adminiſters a Sacrament; for this power of remiſſion is a tranſcendent, *paſſing through all the parts of the Prieſtly Offices; For* the keys of the kingdom of Heaven *are the promiſes and the threatnings of the Scripture, and the prayers of the Church, and the Word and the Sacraments, and all theſe are to be diſpenſed by the Prieſt, and theſe keys are committed to his Miniſtery, and by the operation of them all he opens and ſhuts Heaven gates miniſterially; and therefore S.* Paul *calls it* verbum reconciliationis, *and ſays it is diſpenſed by Miniſters, as by Embaſſadors or Delegates: and therefore it is an excellent temper of the Church, ſo to preſcribe her forms of Abſolution, as to ſhew them to be reſults of the whole Prieſtly Office, of Preaching, of diſpenſing Sacraments, of ſpiritual Cure, and authoritative deprecation. And the benefit which pious and well-diſpoſed perſons receive by theſe publick Miniſteries, as it lies ready formed in our bleſſed Saviour's promiſe* [erit ſolutum in cœlis] *ſo men will then truly underſtand when they are taught to value every inſtrument*

of

of grace or comfort by the exigence of a present need, as in a ſadneſs of ſpirit, in an unquiet conſcience, in the arreſt of death.

46. *I ſhall not need to procure advantages to the reputation of the Common-Prayer, by conſidering the imperfections of whatſoever hath been offered in its ſtead: but yet* * *a* [1] *form of worſhip, compoſed to the diſhonour of the Reformation, accuſing it of darkneſs, and intolerable inconvenience:* [2] *a direction without a rule:* [3] *a rule without reſtraint:* [4] *a preſcription leaving an indifferency to a poſſibility of licentiouſneſs:* [5] *an office without any injunction of external acts of worſhip, not preſcribing ſo much as kneeling:* [6] *an office that only once names reverence, but forbids it in the ordinary inſtance, and enjoyns it in no particular:* [7] *an office that leaves the form of Miniſtration of Sacraments ſo indifferently, that if there be any form of words eſſential, the Sacrament is in much danger to become invalid, for want of proviſion of due forms of Miniſtration:* [8] *an office that complies with no precedent of Scripture, nor of any ancient Church:* [9] *that muſt of neceſſity either*

* Directory.

either want authority, or it must prefer novelty before antiquity: [10] *that accuses all the Primitive Church of indiscretion at the least:* [11] *that may be abused by the indiscretion, or ignorance, or malice of any man that uses it:* [12] *into which, heresy or blasphemy may creep without possibility of prevention:* [13] *that hath no external forms to entertain the fancy of the more common spirits:* [14] *nor any allurement to perswade and entice its adversaries:* [15] *nor any means of adunation and uniformity amongst its confidents:* [16] *an office that still permits children, in many cases of necessity to be unbaptized, making no provision for them in sudden cases:* [17] *that will not suffer them to be confirmed at all,* (ut utroque Sacramento renascantur, *as S.* Cyprian's *phrase is, that they may be advantaged by a double rite:*) [18] *that joyns in marriage as* Cacus *did his Oxen, in rude, inform and unhallowed yokes:* [19] *that will not doe piety to the dead, nor comfort to the living, by solemn and honorary offices of funeral:* [20] *that hath no forms of blessing the people any more* [21] *than described forms of blessing God, which are just none at all:* [22] *an office*

office that never thinks of absolving Penitents, or exercising the power of the Keys, after the Custom and Rites of Priests: [23] *a Liturgy that recites no Creed, no Confession of Faith, so not declaring either to Angels or men, according to what Religion they worship God; but entertaining, though indeed without a Symbole,* Arrians, Macedonians, Nestorians, Manichees, *or any other Sect, for ought there appears to the contrary:* [24] *that consigns no publick Canon of Communion, but leaves that as casual and phantastick as any of the lesser offices:* [25] *an office that takes no more care than chance does, for the reading the holy Scriptures:* [26] *that never commemorates a departed Saint:* [27] *that hath no Communion with the Church Triumphant, any more than with the other parts of the Militant:* [28] *that never thanks God for the redemption of the world by the Nativity, and Passion, Resurrection, and Ascension of our blessed Saviour Jesus, but condemns the memorial even of the Scripture Saints, and the memorial of the miraculous blessings of redemption of mankind by Christ himself, with the same accusation*

cuſation it condemns the Legends and portentous ſtories of the moſt ſuſpected part of the Roman *Calendar :* [29] *an office that out of zeal againſt Judaiſm condemns all diſtinction of days, unleſs they themſelves diſtinguiſh them : that leaves no ſignature of Piety upon the Lord's Day, and yet the Compilers doe enjoyn it to a Judaical Superſtition :* [30] *an office that does by implication undervalue the Lord's Prayer, for it never injoyns it, and does but once permit it :* [31] *an office that is new without authority, and never made up into a ſanction by an Act of Parliament : an Order or* Directory *of devotion that hath all theſe ingredients and capacities (and ſuch a one there is in the world) I ſuppoſe is no equal match to conteſt with and be put in balance againſt the Liturgy of the Church of* England, *which was with ſo great deliberation compiled out of Scriptures, the moſt of it, all the reſt agreeing with Scriptures, and drawn from the Liturgies of the ancient Church, and made by men famous in their generations, whoſe reputation and glory of Martyrdom hath made*

it

it immodeſt for the beſt of men now to compare themſelves with them: and after its compoſition conſidered by advices from abroad, and ſo trimm'd and adorn'd that no excreſcency did remain; the Rubricks of which Book was writ in the blood of many of the Compilers, which hath had a teſtimony from God's bleſſing in the daily uſe of it, accompanying it with the peace of an age, eſtabliſhed and confirmed by ſix Acts of Parliament directly and collaterally, and is of ſo admirable a compoſure, that the moſt induſtrious wits of its Enemies could never find out an objection of value enough to make a doubt, or ſcarce a ſcruple in a wiſe ſpirit. But that I ſhall not need to ſet a night-piece by ſo excellent a beauty, to ſet it off the better, its own excellencies are Orators prevalent enough, that it ſhall not need any advantages accidental.

47. *And yet this excellent Book hath had the fate to be cut in pieces with a Pen-knife, and thrown into the Fire, but it is not conſumed; at firſt it was ſown in tears, and is now watered with tears, yet never was any holy thing drowned*

and

and extinguiſhed with tears. It began with the Martyrdom of the Compilers, and the Church hath been vexed ever ſince by angry ſpirits, and ſhe was forced to defend it with much trouble and unquietneſs: but it is to be hop'd that all theſe ſtorms are ſent but to increaſe the zeal and confidence of the pious Sons of the Church of England. *Indeed the greateſt danger that ever the Common-Prayer-Book had, was the indifferency and indevotion of them that uſed it but as a common bleſſing; and they who thought it fit for the meaneſt of the Clergy to reade Prayers, and for themſelves onely to Preach, though they might innocently intend it, yet did not in that action conſult the honour of our Liturgy; except where charity or neceſſity did interpoſe. But when excellent things go away and then look back upon us, as our bleſſed Saviour did upon S.* Peter, *we are more mov'd than by the nearer embraces of a full and an actual poſſeſſion. I pray God it may prove ſo in our caſe, and that we may not be too willing to be diſcouraged; at leaſt that we may not ceaſe to love and to deſire what is*

not publickly permitted to our practice and profession.

48. *But because things are otherwise in this affair than we had hop'd, and that in very many Churches in stead of the Common-Prayer which they use not, every man uses what he pleases, and all men doe not choose well, and where there are so many choosers there is nothing regular, and the Sacraments themselves are not so solemnly ministred as the sacredness and solemnity of the mysteries do require, and in very many places where the old excellent forms are not permitted, there is scarce any thing at all, but something to shew, there was a Shipwrack, a Plank or a Cable, a Chapter or a Psalm; some who were troubled to see it so, and fain would see it otherwise, did think it might not be amiss that some of the Ancient forms of other Churches, and of the Prayers of Scripture should be drawn together, and laid before them that need; as supposing that these or the like materials would make better fuel for the fires of Devotion than the straw and the stubble*

which

which ſome men did ſuddenly or weakly rake together whenever they were to dreſs their Sacrifice: Now although theſe Prayers have no authority to give them power, yet they are humbly and charitably intended, and that may get them love, and they have been (as to the matter of them) approved by perſons of great Learning and great Piety, and that may ſufficiently recommend them to the uſe of thoſe who have no other, or no better, and they no way doe violence to Authority, and therefore the uſe of them cannot be inſecure; and they contain in them no matter of queſtion or diſpute, and therefore cannot be juſtly ſuſpected of intereſt or partiality: and they are (eſpecially in the chiefeſt offices) collected out of the Devotions of the Greek Church, with ſome mixture of the Mozarabick *and* Æthiopick, *and other Liturgies, and perfected out of the fountains of Scripture, and therefore for the material part have great warrant and great authority: and therefore* if they be *uſed* with ſubmiſſion to Authority, *it is hop'd they may*

may doe good; and if they be not *used, no man will be offended.*

49. *I hope there will be no need of an Apology or an excuse for doing an act of Charity; If no man will confeß that he needs any of theſe, they can be let alone, for they are intended onely for them that doe; but if there be a need, theſe Prayers may help to obtain of God to take that need away, and to ſupply it in the mean while. But there is nothing elſe intended in this deſign, but that we may ſee what excellent forms of Prayer were uſed in the ancient Church, what a rare repoſitory of Devotion the Scripture is, how it was the ſame ſpirit of Prayer that aſſiſted the Church of* England, *and other Churches of God, how much better the Curates of ſouls may help themſelves with theſe or the like offices, than with their own* extempore, *how their preſent needs may be ſupplied, and their devotion enlarged, and a day of Religion intirely ſpent, and a proviſion made for ſome neceſſities in which our calamities and our experience of late have too well inſtructed us. For which and for other great reaſons, all Churches have admitted*

admitted variety of Offices. In the Greek Church it is notorious, they have three publick Books, and very many added afterwards by their Patriarchs, their Bishops, and their Priests; some are said often, and others sometimes: and in Spain *the Mozarabick office was used until the time of* Alfonsus *the 6th, and to this very day in six Parishes in* Toledo, *and in the Cathedral Church it self in the Chapel of Frier* Francis Ximinez; *and at* Salamanca *upon certain days in the Chapel of Doctor* Talabricensis. *And after all, these may be admitted into the use and ministery of Families, for all the necessities of which here is something provided.*

50. *He that gathered these things together, intends as* humbly, *as* piously, *as* charitably *as he can doe in any action whatsoever; and if any of his brethren can tell his heart better than himself, I am sure he may say much more of it; but if any man can think I have in it any purpose less pious, or less severe, or that there is any obliquity, or any thing but what is here expressed, I must answer for it if there be, and he must answer for it if there be not.*

An Advertiſement to them that ſhall uſe theſe PRAYERS.

BEcauſe no *Prayers* are the more pleaſing to God for being long, and they are oftentimes diſpleaſing even to good men if they be very long; and yet on the other ſide, if the *Devotion* be long it is the better, and if that be laſting, it ought to be ſupplied with materials, like Gums to the Altar of Incence, and Fuel for the holy Fires: He that collected theſe Devotions, did deſign to ſerve the advantages both of length and ſhortneſs, that the moſt devout may be fitted, and the moſt ſecular and imployed may not be wearied.

1. Therefore, although every thing is ſet down at length, that the trouble of references and turnings back might be avoided, and therefore ſeem longer than they are; and the Hymns are ſometimes double, that the variety might be more apt to pleaſe and to inſtruct, and the Offices are made full, that upon the more ſolemn days when People come with a greater and more active devotion

and greater leisure, their time and their piety might be imployed; yet on other days there is but one Lesson appointed, and one Hymn to follow it.

2. The Prayers are divided into smaller portions, that with ease any of them may be omitted by persons whose occasions force them from their attendance on longer Offices; besides that there are two Forms of Morning and Evening Prayer, the one shorter, the other longer.

3. In the beginning of Morning and Evening Prayer, some of the Devotions which are set down, are desired and intended to be used but seldom; not only to avoid tediousness, but for other reasons very obvious, that the Ministers more solemn power and office might not be less regarded, by being daily (and consequently very often without just dispositions) offered: I mean it concerning the form of Absolution. The Confession may be shortned as there is cause, by making use only of some of the Sections, and leaving out the other.

4. If

4. If upon Communion days, the Morning Prayer and the Communion Office be not read at one time, but the Morning Prayer be read at ſeven or eight of the Clock in the Morning; and the Communion Office at the time of celebration; or if it be convenient that they be both together, if then the Sermon be in the Afternoon, the length will be very tolerable.

5. Theſe Prayers being intended only as a charitable miniſtery to them who are not permitted to uſe thoſe which were appointed formerly, there is no neceſſity upon any one, and he may uſe as much or as little as he pleaſe, and therefore no man will have cauſe to complain of length or ſhortneſs.

☞ *For the Offices themſelves, I pray God bleſs them to all thoſe ends whither they are deſigned, and to which in their own nature they can miniſter: And as I humbly recommend them to God's bleſſing, ſo I do ſubmit them to the judgment of my afflicted Mother the Church of* England, *and particularly to the cenſure of my* ſpiritual Superiours: *and I deſire that theſe Prayers may no longer be uſed in any publick place, than my Lords the Biſhops upon prudent Enquiries and grave Conſiderations ſhall perceive them apt to miniſter to God's glory, and uſeful to the preſent or future neceſſities of the Sons and Daughters of the Church of* England.

MORNING

MORNING PRAYER

throughout the Year.

MORNING PRAYER,

Throughout the YEAR.

Say one or more of theſe Sentences.

HE that covereth his ſins ſhall not proſper: but he that confeſſeth and forſaketh them ſhall have mercy. *Prov.* 28. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him. Neither have we obeyed the voice of the Lord our God to walk in his laws which he hath ſet before us by his ſervants the Prophets. *Dan.* 9. 10.

If we ſay that we have no ſin we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* 1. 8, 9.

The ſacrifices of God, are a broken ſpirit; a broken and a contrite heart, O God thou wilt not deſpiſe. *Pſal.* 51. 17.

Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit. For why will ye die? I have no pleaſure in the death of him that dieth, ſaith the Lord

God. Wherefore turn your ſelves and live ye. *Ezek.* 18. 31, 32.

After which ſay,

Draw nigh therefore unto God, and he will draw nigh unto you. Cleanſe your hands and purifie your hearts. Humble your ſelves in the ſight of the Lord, and make a confeſſion of your ſins unto him, with a hearty ſorrow and an humble hope, begging for pardon at the throne of Grace.

Let us pray.

The Confeſſion.

I.

O Almighty God, Great Lord of Heaven and Earth, we miſerable ſinners with fear and ſhame caſt our ſelves down before thee, humbly confeſſing our manifold ſins and unſufferable wickedneſſes, by which we have deſerved thy wrath, and that we ſhould be ſeparated from the ſweeteſt comforts of thy preſence for ever.

II.

We confeſs O Great God we have ſinned againſt thee by knowledge and by ignorance; by folly and by ſurprize, by word and deed, by anger and deſires, by night and by day, in private and in publick, by the luſts of the fleſh, and the vanity and pride of our ſpirits: our ſins of omiſſion are infinite,

infinite, and the ſins of our tongue cannot be numbred; O God thy words and laws are holy, and thy judgments are terrible; but we have broken all thy righteous laws and commandments, and we have great cauſe to be afraid of thy ſevereſt judgments, and where ſhall we appear, when thou art angry with us?

III.

But thou ſhalt anſwer for us, O Lord our God: Thou art our Judge, but thou art our Redeemer; we have ſinn'd, but thou, O Bleſſed Jeſus, art our Advocate. Have mercy upon us; have mercy upon us moſt miſerable ſinners; Enter not into judgment with us leſt we die, let not thine anger ariſe leſt we be conſumed; but ſpare us gracious Lord, ſpare thy ſervants whom thou haſt redeem'd with thy moſt precious blood; O reſerve not evil in ſtore for us againſt the day of vengeance, but ſhew thy goodneſs in us, and let thy mercies be magnified upon us; deliver us, O Lord, from the power of ſin; and preſerve us from the puniſhments of it, through Jeſus Chriſt our Lord. *Amen.*

The Deprecation to be uſed upon ſolemn Days, or at the diſcretion of him that miniſters.

I.

O Lord our God whoſe power is infinite, whoſe glory is ſupreme, whoſe mercy

is without measure, whose goodness is unspeakable, despise not thy returning servants who earnestly beg for pardon and to be reconciled to thee: sanctify, O God, our bodies and souls, search out our spirits, and cast out all iniquity from within us; all weak principles and false arguings, every impure lust and filthy desire, all pride and envy, all hypocrisy and lying, all inordinate love of this world, and base Covetousness; all hardness of heart, and unrelenting dispositions, all peevishness and hasty anger, all mindfulness of injuries and revengefulness, all blasphemy and irreligion; and every motion of soul and body which can withdraw us from thee, and is against thy will and commandment.

II.

Gracious Father, give us perfect pardon for what is past, and a perfect repentance of all our evils, that for the time to come we may with pure spirits, with broken and contrite hearts, with sanctified lips and holy desires serve thee religiously, walk humbly with our God, converse justly and charitably with men, and possess our souls in patience and holiness, and our bodies in sanctification and honour through Jesus Christ our Lord. *Amen.*

The Prayer of absolution to be said by the Minister alone according to his piety and discretion when he sees cause, [nor frequently.]

OUr Blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God who taketh away the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery, he pardon and forgive all your sins known and unknown.

*** O Blessed Jesus, in whatsoever thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the Devil, have sinn'd, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternal anger, for thy promise sake, and for thy glorious Names sake, O Blessed Lord and Saviour Jesus. *Amen.*

Then devoutly and distinctly say the Lord's Prayer.

OUr Father which art in Heaven * Hallowed be thy Name * Thy Kingdom come * Thy will be done in Earth as it is in Heaven * Give us this day our daily bread * And forgive us our trespasses as we forgive them that trespass against us * And lead us not into temptation * But deliver us from evil.

evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

The Doxology.

GLory be to the Father of Mercies, the Father of Men and Angels, the Father of our Lord Jeſus Chriſt.

Glory be to the moſt holy and eternal Son of God, the Bleſſed Saviour and Redeemer of the World, the Advocate of Sinners, the Prince of Peace, the Head of the Church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and eternal Spirit of God, the Holy Ghoſt the comforter, the ſanctifying and life-giving Spirit.

All Glory and thanks, all honour and power, all love and obedience, be to the Bleſſed and undivided Trinity, one God Eternal.

The Heavens declare thy glory, the Earth confeſſes thy providence, the ſea manifeſts thy power; and every ſpirit, and every underſtanding creature celebrates thy greatneſs for ever and ever. * All glory and majeſty, all praiſes and dominion be unto thee, O God, Father, Son and Holy Ghoſt for ever and ever. *Amen.*

Then ariſing from their knees let the Pſalter be read in order, as ſhall be judged convenient: that is to ſay, The ordinary portions for every day, Morning and Evening Prayer: and Pſalms particularly choſen for ſpecial Days of Feſtivity, or of Humiliation, reſpectively.

After

After the Pſalms, ending with, [Glory be to the Father, *&c.*] *Reade a Chapter in the Old Teſtament. The Chapter out of the Old Teſtament is to be read on Sundays and Feſtivals; and not omitted without great occaſion: but on ordinary days, it may ſuffice after the Pſalms immediately to reade the Leſſon out of the New Teſtament.*

After which recite this Hymn to the honour of God; ſaying the Verſes interchangeably.

* REjoyce in the Lord ye righteous: for praiſe is comely for the Upright.

¶ The word of the Lord is true, and all his works are faithful.

* He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

¶ By the word of the Lord were the Heavens made, and all the hoſt of them by the breath of his mouth.

* He gathereth the waters of the Sea together as an heap: he layeth up the depth in ſtorehouſes.

¶ Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.

* Behold the eye of the Lord is upon them that fear him: upon them that hope in his mercy.

¶ To

¶ To deliver their ſouls from death: and to keep them alive in the time of famine.

* Many are the afflictions of the righteous: but the Lord delivereth him out of all.

¶ Evil ſhall ſlay the wicked: and they that hate the righteous ſhall be deſolate.

* Incline not my heart to any evil thing, to practiſe wicked works with Men that work iniquity: and let me not eat of their dainties.

¶ Cauſe me to hear thy loving kindneſs in the morning: for in thee do I truſt: cauſe me to know the way wherein I ſhould walk: for I lift up my ſoul unto thee.

* Teach me to do thy will, for thou art my God; thy ſpirit is good: lead me into the Land of uprightneſs.

¶ Gather not my ſoul with ſinners: nor my life with bloody men.

* The poor man cried, and the Lord heard him; and ſaved him out of all his troubles.

¶ O taſt and ſee that the Lord is good: bleſſed is the man that truſteth in him

* O how great is thy goodneſs which thou haſt laid up for them that fear thee; which thou haſt wrought for them that truſt in thee, before the ſons of Men.

¶ Thou ſhalt hide them in the ſecret of thy preſence from the pride of Man: Thou ſhalt keep them ſecretly in a pavillion, from the ſtrife of tongues.

* O

* O love the Lord all ye his Saints: for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.

¶ Be of good courage and he ſhall ſtrengthen your heart, all you that hope in the Lord. Glory be to the Father, *&c.*

Or this.

* SIng praiſes unto God ſing praiſes: ſing praiſes unto our King, ſing praiſes. For God is the King of all the Earth: ſing ye praiſes with underſtanding.

¶ God reigneth over the Nations: God ſitteth upon the throne of his holineſs.

* He is our refuge and ſtrength: a very preſent help in trouble.

¶ Many O Lord our God are thy wonderful works which thou haſt done, and thy thoughts which are towards us: They cannot be reckon'd in order.

* For God is my King of old, working ſalvation in the midſt of the Earth.

¶ Thou didſt cleave the fountain and the floud; thou drieſt up mighty Rivers.

* The day is thine, the night alſo is thine: thou haſt prepared the light and the Sun.

¶ Thou haſt ſet all the borders of the Earth, thou haſt made Summer and Winter.

* Give unto the Lord the glory due unto his Name: worſhip the Lord in the beauty of holineſs.

¶ The

¶ The voice of the Lord is upon the waters: the God of glory thundreth, the Lord is upon many waters.

* The voice of the Lord is powerful: the voice of the Lord is full of Majesty.

¶ The voice of the Lord maketh the Hindes to calve, and discovereth the forests: and in his temple doth every man speak of his glory.

* Be glad in the Lord, and rejoyce ye righteous: and shout for joy all ye that are upright in Heart.

¶ For this God is our God for ever and ever, he will be our guide unto death.

Glory be to the Father, *&c.*

Then reade a Lesson out of one of the four Gospels, or the Acts of the Holy Apostles: in order, or by choice upon extraordinary occasions.

After which recite one of these following Psalms.

* THe mighty God even the Lord hath spoken, and called the earth from the rising of the Sun unto the going down thereof.

¶ Out of Sion, the perfection of beauty, God hath shined.

* Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

¶ He

¶ He ſhall call to the heavens from above, and to the Earth that he may Judge his people.

* And the heavens ſhall declare his righteouſneſs, for God is Judge himſelf.

¶ His Name ſhall endure for ever: his name ſhall be continued as long as the Sun: and men ſhall be bleſſed in him: all Nations ſhall call him bleſſed.

* Bleſſed be the Lord God the God of Iſrael, who only doth wondrous things.

¶ And bleſſed be his Glorious Name for ever: and let the whole Earth be filled with his Glory. *Amen. Amen.* Glory be to the Father, *&c.* As it was in the beginning, *&c.*

Or this, to be ſaid eſpecially on Communion days. Pſalm 23.

* THE Lord is my Shepherd, I ſhall not want.

¶ He maketh me to lye down in green paſture, he leadeth me beſide the ſtill waters.

* He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs, for his Names ſake.

¶ Yea though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod and thy ſtaff they comfort me.

* Thou prepareſt a table before me in the preſence of mine enemies, thou anointeſt

teſt my head with oyl, my cup runneth over.

¶ Surely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever. Glory be to the Father, *&c.*

Then ſay the Apoſtles Creed [or the Nicene Creed] if it be a great Feſtival of the Church.

I Believe in God the Father Almighty, maker of Heaven and Earth * And in Jeſus Chriſt his onely Son our Lord * which was conceived by the Holy Ghoſt, born of the Virgin Mary * ſuffered under Pontius Pilate, was crucified, dead, and buried. * He deſcended into Hell * The third day he roſe again from the dead * He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty * From thence he ſhall come to judge the quick and the Dead.

* I believe in the Holy Ghoſt * The holy Catholick Church, the communion of Saints * the forgiveneſs of ſins * the reſurrection of the body * and the life everlaſting. *Amen.*

The

The Nicene Creed to be ſaid upon the great Solemnities of the Year.

I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things viſible and inviſible: and in one Lord Jeſus Chriſt, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for us men and for our ſalvation came down from Heaven, and was incarnate by the Holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for us under Pontius Pilate. He ſuffered, and was buried, and the third day he roſe again according to the Scriptures, and aſcended into Heaven, and ſitteth on the right hand of the Father. And he ſhall come again with glory to judge both the quick and the dead: whoſe Kingdom ſhall have no end. And I believe in the Holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I believe one Catholick and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins. And I look for the reſurrection of the Dead, and the life of the world to come. *Amen.*

After

[After the Creed.]

Minister.

The Lord be with you.

People.

And with thy Spirit.

Let us Pray.

OUr Father which art in Heaven * Hallowed be thy Name * Thy Kingdom come * Thy will be done in Earth as it is in Heaven * Give us this day our daily Bread * And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us * And lead us not into temptation * But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

I.

O Great King of Heaven and Earth, the Lord and Patron of all ages, receive thy ſervants approaching to the throne of grace in the Name of Jeſus Chriſt; give unto every one of us what is beſt for us, caſt out all evil from within us, work in us a fulneſs of holineſs, of wiſdom and ſpiritual underſtanding, that we increaſing in the knowledge of God may be fruitful in every Good work through Jeſus Chriſt our Lord. *Amen.*

The Collect for the Morning.

II.

O Almighty Father, great God of all the world, who dwelleſt in the light to which no man can approach, in thy preſence there is no night, in the light of thy countenance there is perpetual day: We thy ſervants whom thou haſt preſerved this night, who bleſs and glorifie thee this day, who live by thy power, who deſire to walk by thy laws, to be bleſſed by thy providence, to be defended by thy Almighty hand, humbly pray unto thee, that this day and all the days of our lives may be holy and peaceable; ſend thy holy ſpirit, the ſpirit of peace, to be the guide of our way, the guard of our ſouls and bodies. Grant that all the chances and accidents of this day may be healthfull to our bodies and profitable to our ſouls; and that we may ſpend the remaining portion of our life in bleſſing and peace and holineſs. Make thou the latter end of our days to be Chriſtian, without ſhame and without torment; and when we ſhall appear before thy dreadfull ſeat of Judgment, grant that we may not be confounded, but may ſtand upright in the congregation of the Saints, acquitted by the dath of Chriſt, juſtified by his reſurrection, pardon'd by his ſentence, ſaved by his mercy,

cy, that we may rejoice in his salvation, and sing thy praises for ever and ever. *Amen.*

A Prayer against Temptations.

III.

O God and Father of our Lord Jesus Christ, thy Name is great, thy Essence is infinite, thy Goodness is eternal, and thy Power hath no limit; thou art the God and Lord of all, Blessed for evermore. Look down in mercy and compassion from thy dwelling, hear our prayers and supplications, and deliver us from all temptations of the world, the flesh and the devil. Take not thy grace from us, let us never want thy help in our needs, nor thy comfort in the day of our danger and calamity. Never try us beyond our strengths, nor afflict us beyond our patience, nor smite us but with a Father's rod. We have no strengths of our own, thou art our confidence, our rock and our strong salvation. Save us, O God, from the miseries of this world, and never let us suffer the intolerable calamities of the next. Rescue us from the evils we have done, and preserve us from the evils we have deserved, that we living before thee with clean hearts, and undefiled bodies, and sanctified spirits, may at the day of Judgement be presented pure and spotless by the bloud of the lamb, that we may sing eternal Allelujahs

in

in heavenly places to the honour of God our Saviour who hath redeemed our ſouls from death, our eyes from tears, and our feet from falling. Grant this in the richneſs of thy mercy through Jeſus Chriſt our Lord. *Amen.*

Then ſhall be added upon all Sundays and Feſtivals of the year this following Prayer: and upon other days, as opportunity is to be had: all or ſome portions.

The Prayers for Kings, &c. and the ſtate Eccleſiaſtical are never to be omitted: but on ordinary days, it may ſuffice to recite them, omitting ſo much of either as is included in the Columns. [*]

The Prayer of Interceſſion, for all ſtates of Men and Women in the Catholick Church.

I.

SAve us, defend and keep us in thy fear and love, O thou God of mercy and grace: Give unto us the light of thy countenance, pardon of our ſins, health of our body, ſanctification of our ſpirits, peace from heaven, and ſalvation of our ſouls in the day of our Lord Jeſus. *Amen.*

For

For the Catholick Church.

II.

HEar our prayers for thy holy Church Catholick which thou haſt redeemed with thy bloud, ſealed and ſanctified with thy ſpirit: Extirpate all hereſies and falſe doctrines, unite all her diviſions, let her be proſperous under thy favour, and the protection of Kings and Princes and the whole ſecular arm: that ſhe may daily celebrate thy Name, with ſtrict obedience, and pure ſpiritual ſacrifices, that ſhe may be accepted and prevail in her daily and nightly Prayers, and that the gates of hell may never prevail againſt her: let her live in the ſpirit, and reign in thy glory, through Jeſus Chriſt our Lord. *Amen.*

For the ſupreme Power.

III.

WE pray unto thee, O great King of Heaven and Earth for all Chriſtian Kings, Princes, Governours and States: Crown them with juſtice and peace, and with the love of God, and the love of their people [*] let holineſs be the ornament of their heads; inveſt them with the armour of righteouſneſs, and let the anointing from above make them ſacred and venerable, wiſe and holy [*] that being ſervants of the King

King of Kings, friends of religion, Ministers of justice and Patrons of the poor, they may at last inherit a portion in the Kingdom of our Lord Jesus.

For the state Ecclesiastical.

IV.

REmember all them that doe the Lord's work in the ministery and conduct of Souls. Give them great gifts and great holiness [*] that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary, that they may strengthen the weak and confirm the strong, separate the vile from the pretious, boldly rebuke sin, patiently suffer for the truth, and be exemplary in their lives [*] that in all their actions and Sermons, in their discipline and ministrations, they may advance the good of souls, and the honour of our Lord Jesus. *Amen.*

For all orders and states of men, &c.

V.

O Blessed God, who art rich in mercy and compassion, take care of all states of Men and Women in the Christian Church, the Nobility and Gentry, Magistrates and Judges, Advocates and Physicians, Merchants and Artificers, Husbandmen and Tradesmen,

men, the Labourers and the Hirelings: give them grace in their several callings to glorifie thee, and to keep a good conscience both towards God and towards Man, that they may find eternal comfort in the glorious day of our Lord Jesus.

For the miserable and afflicted.

VI.

IN mercy remember the poor and needy, the widows and fatherless, the strangers and the friendless, the oppressed and the grieved, the decrepit and sickly, the young men and the tempted, the weak of heart and the weak in body, them that languish and them that are dying; Relieve their necessities, comfort their sorrows, sanctifie their calamities, strengthen their weaknesses, and suffer not the Devil to prevail over them in the days of their sorrow and disadvantage: and in thy due time deliver them from their sad bondage into thy glorious liberty of the sons of God, through Jesus Christ our Lord.

VII.

BE a Guide to the travellers, a Star and a Port to Mariners, the Comfort and Strength of Miners and Gallislaves. Pity good God, all Gentlemen that are fallen into poverty and sad misfortunes, strengthen and deliver all women that are in sharp and dangerous labour, all them that roar

and

and groan with intolerable pains and noisome diseases: Have mercy and compassion upon all that are afflicted with illusion of the night and frightfull apparitions, that are haunted or possessed with evil spirits, or troubled with despairing or amazed consciences, with the stone and with the gout, with violent cholicks and grievous ulcers: give them pity and give them patience, a speedy deliverance from their calamity, and a sanctified use of the rod of God, through Jesus Christ our Lord.

VIII.

WE pray unto thee, O Blessed Father, in behalf of all that are in banishment and captivity, in fetters or hard services, in want or extreme poverty, in great fear or in any great passion. Keep them from sinning against thee, and from being swallowed by too great a sorrow. Let the accidents of their lives be under the command of reason, and of thy holy spirit, and end in holiness and comfort, in peace and joys eternal, through the mercies of our God in our Lord and Saviour Jesus Christ. *Amen.*

For preservation from danger and evil.

IX.

KEep us, O God, from famine and pestilence, from earth-quakes and inundations, from fire and sword, from invasion by foreign enemies and from civil wars, from false religion and from discountenancing the true: let every Christian soul find pity at the throne of grace: let all our errors and ignorances find pardon by Christ, and remedy by the holy spirit of Christ; hear all our prayers, relieve all our necessities, sanctifie all the events of thy providence, and the changes of our life, that we may for ever love and for ever fear thee, and all things may work together for our good unto thy glory, through Jesus Christ our Lord. *Amen.*

The Blessing.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God be with us, and with all our Relatives, and with all the servants of God this day and for evermore. *Amen.*

The end of Morning Prayer.

EVE-

EVENING PRAYER

throughout the Year.

EVENING PRAYER

throughout the Year.

EVENING PRAYER,

Throughout the YEAR.

Say one or more of these Sentences.

O Lord the hope of Israel, all that forsake thee shall be ashamed, because they have forsaken the Lord, the fountain of living waters.

O Lord though our iniquities testifie against us, have mercy upon us for thy names sake; for our backslidings are many, we have sinned against thee.

Seek the Lord while he may be found: call upon him when he is near.

There is no peace saith my God to the wicked.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the remnant of the transgression of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Thus saith the high and lofty one that inhabits eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to renew the hearts of them that are contrite.

After which add this short Exhortation.

I Beseech you that are present to join with me in an humble confession of sins to Almighty God, casting your selves down with all humility before the throne of Grace.

The Confession.

I.

ALmighty God powerfull and merciſull, thou art a jealous God against perſevering sinners, but a gracious Father to the penitent, let thy merciſull ears be opened to the petitions of thy servants who with sorrow and shame confeſs their sins unto thee.

II.

We have loved the world not thee: we have obeyed the desires of our own hearts, not thy holy Laws and Commandments: we have often left our duty undone, but ceaſe not to pleaſe our senses and to feed greedily upon vanity: thou hast commanded us to love our brethren, and instead of loving them we have slandered and reproached, injured and tempted them, envied their good, and rejoyced in their calamity.

III.

III.

O Bleſſed God we are aſham'd when we remember our own follies, our violent paſſions, our peeviſhneſs and pride, our vain thoughts and unprofitable words, our uncharitable and uſeleſs converſation: we ſpend our days in idleneſs and folly, our nights in the images and cauſes of death; and though our ſins are ſo many that we cannot number them, yet we ſo little apprehend our own dangers, that we neither leave them utterly nor heartily deplore them.

IV.

But O God thou God of pity and compaſſion have mercy upon us: For thou art our Father, merciſull and gracious, and thou haſt revealed to mankind an infinite mercy in Jeſus Chriſt. For his ſake be pleaſed to give us repentance, and to give us pardon, and grant that our Souls being waſh'd in the blood of the holy Lamb and the Baptiſm of Repentance, we may live a gracious, a holy and a bleſſed life, in all godlineſs and honeſty, and ſobriety, and may die in the love of God, in the charity of our neighbours, in the Communion of the Church, and in a ſure and certain hope of life eternal, through Jeſus Chriſt our Lord. *Amen.*

The Prayer of Abſolution to be ſaid by the Miniſter alone according to his piety and diſcretion, when he ſees cauſe.

OUr Bleſſed Lord and Saviour Jeſus the great Shepherd and Biſhop of our Souls, that lamb of God that taketh away the ſins of the world, who promiſed Paradice to the repenting thief, and gave pardon to the woman taken in adultery, he pardon and forgive all your ſins known and unknown. ✠ O Bleſſed Jeſus in whatſoever thy ſervants as men bearing fleſh about them, and inhabiting this world, or deceived by the Devil, have ſinn'd whether in word or deed, whether in thought or deſire, whether by omiſſion or commiſſion, let it be forgiven unto them by thy word and by thy ſpirit; and for ever preſerve thy ſervants from ſinning againſt thee, and from ſuffering thine eternal anger, for thy promiſe ſake, and for thy glorious Names ſake, O Bleſſed Lord and Saviour Jeſus. *Amen.*

Then devoutly and diſtinctly ſay the Lord's Prayer.

OUr Father which art in Heaven * Hallowed be thy Name, * Thy Kingdom come * Thy will be done in earth as it is in heaven * Give us this day our daily bread * And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us * And lead us not into temptation * But deliver us from evil. For thine

thine is the Kingdom, the Power and the Glory, for ever. *Amen.*

The Doxology.

GLory be to the Father of Mercies, the Father of Men and Angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God, the blessed Saviour and Redeemer of the world, the Advocate of sinners, the Prince of peace, the Head of the Church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and eternal Spirit of God, the Holy Ghost the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the blessed and undivided Trinity, one God eternal.

The heavens declare thy glory: the earth confesses thy providence: the sea manifests thy power; and every spirit and every understanding creature celebrates thy greatness for ever and ever. * All glory and majesty, all praises and dominion, be unto thee, O God, Father, Son and Holy Ghost, for ever and ever. *Amen.*

Then, arising from their knees, let the Psalms be said in order, unless some extraordinary occasion do intervene: in which case let Psalms be selected according to the occasion, or as is afterwards described, concluding with, Glory be to the Father, &c.

Then reade upon all Sundays and Feſtivals of the year a Chapter in the Old Teſtament, either in order or by choice.

After the Leſſon recite this Hymn.

℣ I Will remember the works of the Lord: ſurely I will remember the wonders of old: I will meditate of all thy works, and talk of thy doings.

¶ Thy way, O God, is in the Sanctuary: who is ſo great a God as our God?

℟ Thou art the God that doeſt wonders, thou haſt declared thy ſtrength among the people.

¶ Thou even thou art to be feared: and who may ſtand in thy ſight when thou art angry.

℟ For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out and drink them.

¶ But I will declare for ever: I will ſing praiſes to the God of Jacob.

℟ For thou art my hope, O Lord God: thou art my truſt from my youth.

¶ By thee have I been holden up from the womb: thou art he that took me out of my Mothers bowels, my praiſe ſhall be continually of thee.

℟ For the Lord is a ſun and a ſhield: the

the Lord will give grace and glory: and no good thing will he withhold from them that live a godly life.

¶ O Lord of Hosts, Blessed is the Man that putteth his trust in thee. Glory be to the Father, *&c.*

Or this.

* GOD is greatly to be fear'd in the assembly of the Saints: and to be had in reverence of all them that are about him.

¶ Thou rulest the raging of the sea: when the waves thereof arise thou stillest them.

* The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

¶ Justice and judgment are the habitation of thy throne, mercy and truth shall go before thy face.

* For loe thine enemies, O Lord, loe thine enemies shall perish: all the workers of iniquity shall be scattered.

¶ The righteous shall flourish like a Palm-tree: he shall grow like a cedar in Lebanon.

* Those that be planted in the house of the Lord, shall flourish in the Courts of our God.

¶ They shall still bring forth fruit in their old age: they shall be fat and flourishing.

¶ To shew that the Lord is upright: he is our rock, and there is no unrighteousness in him. Glory be to the Father, *&c.*

Then

Then reade a Leſſon out of the Epiſtle of S. Paul or any of the Canonical Epiſtles; in order as ſelected upon ſpecial occaſions.

After the Leſſon, ſay this Pſalm.

GIve ear, O Lord, unto my Prayer: and attend to the voice of my ſupplications.

¶ Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

* For thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

¶ O Remember not againſt us former iniquities, let thy tender mercies ſpeedily prevent us.

* Help us, O God of our Salvation, for the glory of thy name: deliver us and purge away our ſins for thy name's ſake.

¶ Teach us thy way, O God, and we will walk in thy truth: unite our hearts to fear thy Name.

* O ſatisfie us early with thy mercy, that we may rejoice and be glad all our days.

¶ So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe from generation to generation. *Glory be to the Father*, &c.

Or this.

IN thee, O Lord, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs.

¶ Into

¶ Into thy hand I commend my ſpirit; thou haſt redeemed me, O Lord God of truth.

* Make thy face to ſhine upon thy ſervants: ſave us for thy mercies ſake.

¶ For great is thy goodneſs which thou haſt laid up for them that fear thee: which thou haſt wrought for them that truſt in thee before the ſons of men.

* The Angel of the Lord encamped round about them that fear him, and delivereth them.

¶ Thou art my hiding place; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

* Thou makeſt darkneſs and it is night, wherein all the beaſts of the foreſt do creep forth.

¶ O Lord, how manifold are thy works! in wiſedom haſt thou made them all: the earth is full of thy riches.

* The Glory of the Lord ſhall endure for ever; the Lord ſhall rejoice in his works.

¶ He appointed the moon for certain ſeaſons; and the ſun knoweth his going down.

* I will ſing unto the Lord as long as I live. I will ſing praiſe unto my God while I have my being: my meditation of him ſhall be ſweet, I will rejoice in the Lord.

¶ I will both lay me down in peace and ſleep: for thou, Lord, makeſt me dwell in ſafety. *Glory be to the Father*, &c. *Or*

Or else say, Pſal. 103. *or the* 91. *or the* 121.

Then ſhall follow the Apoſtles Creed.

I Believe in God the Father Almighty, Maker of Heaven and Earth * And in Jeſus Chriſt his onely Son our Lord * Which was conceived by the Holy Ghoſt, Born of the Virgin Mary * Suffered under Pontius Pilate, was crucified, dead, and buried * He deſcended into hell * The third day he roſe again from the dead * He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty * From thence he ſhall come to judge the quick and the dead. * I believe in the holy Ghoſt * The holy Catholick Church, the Communion of Saints * The Forgiveneſs of Sins * The Reſurrection of the Body * And the Life everlaſting. *Amen.*

Miniſter.

The Lord be with you.

People.

And with thy Spirit.

Let us Pray.

OUr Father which art in heaven * Hallowed be thy Name * Thy Kingdom come * Thy will be done in Earth as it is in Heaven * Give us this day our daily bread * And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. * And lead us

not

not into temptation * But deliver us from evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever. *Amen.*

Then follows the first Collect as at Morning Prayer.

I.

O Great King of heaven and earth, the Lord and Patron of all ages, receive thy ſervants approaching to the throne of Grace in the Name of Jeſus Chriſt. Give unto every one of us what is beſt for us, caſt out all evil from within us, work in us a fulneſs of holineſs, of wiſedom and ſpiritual underſtanding, that we, increaſing in the knowledge of God, may be fruitfull in every good work, through Jeſus Chriſt our Lord. *Amen.*

Or this.

SAve us, defend and keep us in thy fear and love, O thou God of mercy and grace. Give unto us the light of thy countenance; pardon of our ſins, health of body, ſanctification of our ſpirits, peace from heaven, and ſalvation of our ſouls in the day of our Lord Jeſus. *Amen.*

I.

For Repentance and a Holy life.

ALmighty God, the fountain of holineſs and felicity, who by thy word and thy

ſpirit

spirit dost conduct all thy servants in the ways of peace and sanctity, inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual testimonies of thy loving kindness, grant unto us so *truly* to repent us of our sins, so *carefully* to reform our errors, so *diligently* to watch over all our actions, so *industriously* to doe all our duty, that we may never trangress thy holy Laws willingly; but that it may be the work of our lives to obey thee, the joy of our souls to please thee, the satisfaction of all our hopes, and the perfection of our desires to live with thee in the holiness of thy Kingdom of grace and glory, through Jesus Christ our Lord. *Amen.*

II.

For Peace.

O Almighty and most gratious Father, who art the fountain of Peace, and the Father of Unions, we pray unto thee for peace, for love, and for thy salvation. Let a holy peace for ever dwell in our consciences. Let peace and holiness, and God's blessing for ever adorn, support and enlarge this * family. Let there be peace and union of minds in all Christian assemblies, one heart, and one voice, the same faith and an eternal charity. Make wars to cease in all

* *Or Parish or Church or Commonwealth.*

all the world, that the peace and the design of the Gospel may be advanced, the laws of the holy Jesus may be obeyed, and his Name be magnified in all the world for ever and ever. *Amen.*

III.

For all Christian Princes, and the Ecclesiastical state.

ALmighty God who rulest in the Kingdoms of men, and in all the events of the world, defend those with thy mercy whom thou hast adorned with thy power, lift up the horn, advance the just interests of all Christian Kings, Princes and States *by the power of thy venerable and lifegiving passion.*

*** Give unto all them who serve thee in the ministeries of Religion wisedom and holiness, the blessings of peace and great abilities to minister prosperously to the good of souls, *by the power and aids of thy holy Spirit of wisedom.*

IV.

Pardon all our sins; take away our iniquities from us all, and preserve us from all danger and trouble, from need and persecution, from the temptations of the Devil, from the violence and fraud of all our enemies. Keep us, O God, from sinning against thee, and from suffering thy wrath, through Jesus Christ our Lord. *Amen.*

V. *The*

V.

The Collect for the Evening.

O Almighty Father, who giveſt the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night, vouchſafe to receive us this night and ever into thy favour and protection, defending us from all ſad caſualties and evil accidents, ruling and governing us with thy holy Spirit, that all darkneſs and hurtful ignorance, all infidelity and weakneſs of heart, all inordinate fear and carnal affections may be removed far from us, that we, being juſtified by the mercies of God in our Lord Jeſus, may be ſanctified by thy ſpirit, and glorified by thy infinite mercies in the day of the glorious appearing of our Lord and Saviour Jeſus Chriſt. *Amen.*

VI.

For a bleſſed death.

O Moſt gratious and moſt holy Redeemer, who by dying for us becameſt the author of life unto us, and haſt ſubdued all the powers of hell and the grave, taking away the ſting of death, and breaking in pieces the powers of darkneſs; have mercy upon us now and at the hour of death: Let thy Holy Spirit govern all our words and actions, our thoughts and deſigns, our civil entercourſe,

course, and the duties of Religion; and grant to us so perfectly to obey his commandments, and attend his motions all the days of our life, that we may by holy habits and a constant performance of our duty wait for the coming of our Lord, and be ready to enter with him at whatsoever hour he shall come.

VII.

O be mercifull unto us in the day of our calamity, and of thy visitation: strengthen our faith in the day of our sicknesses and trial, when the cloud is thick and the storm is great: that we may rely upon thy grace, invocate thy mercies, hope in thy goodness, and receive the end of our hopes the salvation of our souls. O let us never descend into the dwellings of the wicked, nor into the place of them that know not God; but be pleas'd here to guide us with thy counsel, and after that receive us with thy glory, through Jesus Christ our Lord. *Amen.*

Or this.

O Eternal God thou fountain of life and pardon, there is no number of thy days nor of thy mercies; be mercifull unto us now and at the hour of *our death*; let not thy servants be arrested with *sudden death*, that we be neither unready in our accounts, nor snatched hence with an imperfect duty, nor surprised in an act of sin, nor called upon when our lamps are untrimm'd; let it be neither

neither violent nor untimely, hasty, nor unblessed, but after the ordinary visitation of men, having in it an excellent patience and an exemplary piety, and the greatest sense and demonstrations of thy eternal mercies. Preserve, O God, our reason and religion, our faith and our hope, our sense and our speech perfect and usefull till the last of our days, and grant that we may die the death of the righteous, and let our last end be like to his, free from debt and deadly sin, having first discharg'd all our obligations of justice, and made competent provision for our relatives, that none of ours be left miserable and unprovided in our departure; but grant that being blessed by thy providence, and sanctified with thy spirit, they may for ever be servants of the Lord Jesus.

II.

Thou knowest, Lord, the secrets of our hearts, shut not up thy mercifull eyes and ears unto our prayers, but spare us, O Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee; but strengthen us with a mighty grace, and support us with an infinite mercy, giving us perfect measures of repentance and great measures of charity, that at the general resurrection in the last day we may be found acceptable

in

in thy sight, and receive that blessing which thy welbeloved Son shall then pronounce to all them that love and fear thee, saying, *Come ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world.* This mercy, O most mercifull Father, vouchsafe to give unto us and all thy servants, through Jesus Christ our Mediatour and Redeemer. *Amen.*

Here may be inserted any of the portions of the Prayer of Intercession, which is at the end of Morning Prayer.

The Blessing.

THE Lord bless you and keep you: The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace.

The blessing of God Almighty, the Father, Son and Holy Ghost be amongst you and abide with you, and be your portion for ever and ever. *Amen.*

The end of Evening Prayer.

To

To be added to the foregoing Offices upon special occasions immediately before the Bleſſing at Morning *or* Evening *Prayer.*

A Prayer before Sermon.

O Lord God, fountain of life, giver of all good things, who giveſt to men the bleſſed hope of eternal life by our Lord Jeſus Chriſt, and haſt promiſed thy holy ſpirit to them that ask him; be preſent with us in the diſpenſation of thy holy word [* and Sacraments] grant that we being preſerved from all evil by thy power, and among the diverſities of opinions and judgments in this world from all errors and falſe doctrines, and led into all truth by the conduct of thy holy ſpirit, may for ever obey thy heavenly calling: that we may not be only hearers of the word of life, but doers alſo of good works, keeping faith and a good conſcience, living an unblameable life, uſefully and charitably, religiouſly and prudently in all godlineſs and honeſty before thee our God, and before all the world, that at the end of our mortal life we may enter into the light and life

[*] *This clauſe is to be omitted if there be no Sacrament that day.*

life of God, to ſing praiſes and eternal hymns to the glory of thy Name, in eternal ages, through Jeſus Chriſt our Lord. *Amen.*

In whoſe Name let us pray in the words which himſelf commanded, ſaying,

OUr Father which art in Heaven * Hallowed be thy Name, * Thy Kingdom come * Thy will be done in earth as it is in heaven * Give us this day our daily bread * And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us * And lead us not into temptation * But deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

A Prayer of Thankſgiving after Sermon; if it be convenient by reaſon of the time or other circumſtances.

I.

ALmighty God, our glory and our hope, our Lord and Maſter, the Father of mercy and the God of all comfort, we humbly preſent to thee the ſacrifice of a thankfull ſpirit in a joyfull acknowledgment of thoſe infinite favours, by which thou haſt ſupported our ſtate, enriched our ſpirits, comforted our ſorrows, reliev'd our neceſſities, bleſſed and defended our perſons, inſtructed our ignorances, and promoted our eternal intereſt. * We praiſe thy Name for that portion of thy holy word of which thou

haſt made us partakers this day. Grant that it may bring forth fruit unto thee, and unto holineſs in our whole life, to the glory of thy holy Name, the edification of our Brethren, and the eternal comfort of our Souls in the day of our Lord Jeſus.

II.

Have mercy upon all that deſire, and upon all that need our prayers. Eaſe the pains of the ſick, ſupport the ſpirit of the diſconſolate, hear the crys of Orphans and Widows in their calamity, and reſtore all that are oppreſſed to their rights, and ſanctifie to them all their wrongs, pity the folly, and pity the calamities of poor mankind; in mercy remember thoſe that are appointed to dye, comfort and ſupport their ſpirits, perfect and accept their repentance, and receive the ſouls returning unto thee, whom thou haſt redeemed with thy moſt precious bloud.

III.

Lord pity and pardon, direct and bleſs, ſanctifie and ſave us all. Give repentance to all that live in ſin, and perſeverance to all thy ſons and ſervants for his ſake who is thy beloved, and the foundation of all our hopes, Our Bleſſed Lord and Saviour Jeſus, to whom with the Father and the holy Spirit be all honour and glory, praiſe and adoration, love and obedience now and for evermore. *Amen.*

If this whole Office be said at Morning or Evening Prayer respectively; the Collect before Sermon here put down, may be used instead of the usual Prayer before Sermon; ending with the Lord's Prayer: and the Sermon to begin immediately before the Blessing.

The Sermon being ended; the Prayer of Thanksgiving may be said, and the Congregation dismissed with the Blessing set down at the end of Evening Prayer.

A Prayer when a sick person desires to be publickly prayed for.

I.

O Almighty and most gracious Father, who art the fountain of life and health and pardon, hear the prayers of thy servants in behalf of our Brother [or Sister] the miserable for the afflicted, of sinners for him [or her] whom thou hast smitten. Lord, lay no more upon him than thou shalt enable him to bear, but give him patience; and do thou thy self open a door for his escape, even by a holy and a reformed life, and a speedy recovery, or else by a blessed death, as thou in thy infinite loving kindness shalt choose for thy glory and his eternal interest.

II.

Lord give unto thy servant a perfect repentance and a perfect pardon of all his sins. Remember not the errors of his youth, the

weakneſs of his ſpirit, the ſurpriſes of his life, and the crimes of his choice: but join his preſent ſufferings to the paſſion, his prayers to the interceſſion, and his repentance to the merits of our deareſt Saviour Jeſus, that he may be pardoned and pitied, comforted and ſupported, ſanctified and ſaved in the day of recompenſes.

III.

Bleſſed Jeſus who haſt overcome all the powers of ſin, hell and the grave, take from thy ſervant all inordinate fear of death, give him a perfect reſignation of his will and conformity to thine; reſtrain the power of the enemy, that he may not prevail againſt the ſoul which thou haſt redeemed: If it be thy will, give him a ſpeedy reſtitution of his health, and a holy uſe of the affliction: or if thou haſt otherwiſe decreed, preſerve him in thy fear and favour, and receive his ſoul to mercy, to pardon, and eternal life, through thy mercies and for thy compaſſion ſake, O Bleſſed Saviour and Redeemer Jeſus. *Amen.*

I.

For ſeaſonable weather in time of drouth, immoderate rain, or ſcarcity, or death of Cattel, &c.

O Lord God, whoſe providence is univerſal and ſuffereſt nothing to happen in vain, have mercy upon thy ſervants who have deſerved thy wrath and to ſuffer thy indignation

in

in every expreſſion by which thou art pleas'd to ſignifie it. Thou, O God, covereſt the heaven with clouds, and prepareſt rain for the earth; thou makeſt the graſs to grow upon the mountains, and herb for the uſe of men: Thou giveſt fodder unto the cattel, and feedeſt the young ravens that call upon thee; Hear us, O God, who are thy ſervants, and the ſheep of thy paſture; we have indeed wandred and gone aſtray, but doe thou be mercifull unto us, and bring us home to thee: Take away thine anger from us; Bleſs the labours of the husbandman, and the fruits of the field, refreſh the weary earth with ſeaſonable ſhowers [or, * ſeaſonable weather] for thou haſt the key of rain, and the key of providence, thou didſt bind up the heavens with ribs of iron, and thou didſt open again the fluces of water at the prayer of thy ſervant *Elijah*, and thy hand is not ſhortned, and thy mercies have no limit.

[*] *According to the preſent need of rain or fair weather reſpectively.*

II.

Open thy hand, O God, and fill us with thy loving-kindneſs, that the Mower may fill his hand, and he that bindeth up the ſheaves his boſome, that our garners may be full with all manner of ſtore; that our ſheep may bring forth thouſands and ten thouſands in our ſtreets: That our oxen may be ſtrong to

labour, that there be no breaking in, or going out, that our hearts may be repleniſh'd with food and gladneſs, that there be no complaining in our ſtreets. Give us ſufficient for this life; food and raiment, the light of thy countenance, and contented ſpirits; and thy grace to ſeek the Kingdom of heaven and the righteouſneſs thereof in the firſt place, and then we are ſure all theſe things ſhall be added unto us. Grant the deſires and hear the prayer of thy ſervants, for Jeſus Chriſt his ſake, our Lord and onely Saviour. *Amen.*

Or this upon the ſame occaſion, or in the time of any other judgement.

ALmighty Father, Lord of Heaven and Earth, we have ſinned and thou haſt ſmitten us, and all our evils that we ſuffer are drawn upon our heads by our own impious hands; let thy threatnings & thy judgments, thy love and thy fear, thy promiſes and thy precepts work in thy ſervants an excellent repentance, and our repentance obtain thy favour, and thy favour remove the preſent evil [*of Drowth, of immoderate Rain, of Murren, of Plague, of War, of Sickneſs*] from us according to the preſent occaſion; ſanctifie unto us thy rod, and ſupport us with thy ſtaff, and reſtore us to thoſe comforts which we need and which thou haſt promiſed to give to them that love and fear thee, that repent of their ſins, and beg for pardon through Jeſus Chriſt our Lord. *Amen.*

A

A ſhorter form of Morning Prayer for a Family.

A more private Office for the Family to be ſaid betimes in the Morning on Sundays, or at any hour of the Morning upon the other days of the Week.

In the name of our Bleſſed Lord and Saviour Jeſus. Our Father, *&c.*

The Morning Hymn.

*HEarken unto the voice of my cry, my King, and my God, for unto thee will I pray.

¶ My voice ſhalt thou hear in the morning. O Lord in the morning will I direct my Prayer unto thee and will look up.

* Great is our Lord and greatly to be praiſed; his eyes are ever upon the righteous, and his ears are open unto their cry.

¶ Thy mercy, O Lord, is in the heavens; and thy faithfulneſs reacheth unto the clouds.

* Thy righteouſneſs is like the great mountains, thy judgments are a great deep: O Lord thou preſerveſt both man and beaſt.

¶ How excellent is thy loving-kindneſs, O Lord, therefore the children of men put their truſt under the ſhadow of thy wings.

* For with thee is the fountain of life: in thy light we ſhall ſee light.

¶ According to thy name, O God, ſo is thy praiſe to the ends of the earth: thy right hand is full of righteouſneſs.

* The Lord, the Lord God is merciſull and gracious, long-ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.

¶ What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thy heart upon him?

* And that thou ſhouldeſt viſit him every morning, and try him every moment!

¶ If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty:

* If thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

¶ O Lord be gracious unto us, we have waited for thee, be thou our arm every morning; our ſalvation alſo in the time of trouble.

* O ſend out thy light and thy truth, let them lead me, let them bring me to thy holy hill, unto thy dwelling.

¶ O

¶ O put your truſt in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: he ſhall redeem his people from their ſins.

* Then ſhall their light break forth as the morning, and their health ſhall ſpring forth ſpeedily; for the glory of the Lord ſhall be their reward.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

If there be time and conveniency, let a Chapter be read out of the Sapiential books in order, viz. The Proverbs of Solomon, Eccleſiaſtes, the Wiſdom of Solomon, Eccleſiaſticus.

Then ſhall follow the Creed.

To be ſaid by all together.

I Believe in God the Father Almighty, Maker of Heaven and Earth * And in Jeſus Chriſt his onely Son our Lord * Which was conceived by the Holy Ghoſt, Born of the Virgin Mary * Suffered under Pontius Pilate, was crucified, dead, and buried * He deſcended into hell * The third day he roſe again from the dead * He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty * From thence he ſhall come to judge the quick and the dead.

* I believe in the Holy Ghoſt * The holy Catholick Church, the communion of Saints * the forgiveneſs of ſins * the reſurrection of the body * and the life everlaſting. *Amen.*

Miniſter.

The Lord be with you.

People.

And with thy Spirit.

I.

Let us pray.

O Eternal and moſt bleſſed Saviour Jeſus, thou art the bright morning ſtar, and the Sun of righteouſneſs, thou doſt enlighten our eyes with thy beauties, and our hearts with thy comfort and with the joys of God, thou art the fountain of health and life, of peace and truth, of reſt and holineſs; thou giveſt to them that want, thou comforteſt them that ſuffer, thou forgiveſt them that repent, and heareſt the prayers of all them that call upon thee; we adore thee and praiſe thy glories, and rejoice in thy ſalvation, and give thee thanks for thy bleſſing and defending us this night, from all the evil which we have deſerved every day, and from all the violences and ſnares by which the enemy of mankind would have hurt us, or deſtroyed us, unleſs he had been reſtrained by thy eternal goodneſs and thy almighty power. Bleſſed be God.

II.

We acknowledge O God and Father of our life that we are leſs than the leaſt of all thy mercies, and our iniquity is greater than we can bear: our thoughts are vain, our words are fooliſh and uſeleſs, injurious and uncharitable, our actions criminal and hatefull; our devotion cold, our paſſions violent and unreaſonable; our duties imperfect, our repentance little, our holineſs none at all. O God our Judge we confeſs before thee that we neither know thee as we ought, nor have taken care that we might; we live in the world to our ſelves, but without juſt regards of thee and of religion; we daily receive thy bleſſings, and yet we provoke thee every day; we tremble not at thy judgments though we have deſerved them, nor fear till the evil day comes upon us; we are greedy of doing evil, but impatient of ſuffering any in proſperity: we forget thy ſeverity and juſtice: in afflictions we are timorous and amazed, and dare not rely upon thy goodneſs, nor with confidence and love expect the effects of thy mercies and forgiveneſs. Every thing can tempt us to ſin, and we fall infallibly; but by all the arts of thy ſpirit and the methods of thy mercy we are not brought to obey thee as we ought: Our ſtate is ſad, our condition is ſinful, our hopes are broken, and we often forget our ſelves, and ſtill neglect and deſpiſe our own danger.

III.

III.

But, O God our Father, mercifull and gracious, have mercy upon us. Be pleaſed to admit thy ſervants to a full pardon of all our ſins, let us not perſevere in any one ſin, nor paſs from one ſin to another. Smite us not, O God, in thine anger, and let not thy wrath deſcend upon our guilty heads. Thy anger, O God, is inſufferable, thy vengeance is the portion of accurſed ſouls, and thou haſt prepared the everlaſting fire for the Devil and his Angels for ever. O Lord thou Father of our life and lover of ſouls, let us never have our portion in the bottomleſs pit, in the lake that burneth with fire and brimſtone for ever: but let our portion be in the actions of repentance, in the ſervice of God, in the aids and comforts of thy Spirit, in duty and holineſs, in the light of thy countenance, and in the likeneſs and in the inheritance of our Lord Jeſus. O God let not thine arrows ſmite us, nor thy judgements conſume us; keep us from all expreſſions of thy wrath, and let us rejoice in thy mercies and loving kindneſſes for ever and ever. *Amen.*

IV.

And that thy ſervants may reaſonably and humbly hope for thy final mercies and deliverance, be pleaſed to give us all that we need in order to the performance of our duty, and work all that in us by which we may pleaſe thee.

thee. Instruct us in thy truth, and prepare the means of salvation for us, providing for the necessities, and complying with the capacities of every one of us. Take from us all blindness of heart and carelesness of spirit, all irreligion, and wilfull ignorance. Create in us a love of holy things, and open our hearts that we may perceive and love and retain the things of God with diligence, and humility and industry. O God our Father, pity our weaknesses and temptations, our avocations and unavoidable divertisements, the prejudices and evil contingencies happening in the state of our lives: Enable us with sufficient and active graces to doe whatsoever thou requirest of us severally. Require no more of any one of us than thou hast or shalt give unto us, neither do thou exact all that; for we all confess our weaknesses and defects, our strange imperfections and inexcusable wandrings and omissions: but be pleased to cure all our vicious inclinations; and take care to remove from us all those temptations which without thy mighty grace are not to be avoided, and if they come are by our weaknesses not to be overcome. Keep us, O God, from flattery and irreligion, from vicious compliances, and evil customs, and let not the reverence of any man cause us to sin against thee; keep us upright in our religion and worshippings of thee, and let no change

of

of the world engage us in a ſtate of life againſt our duty, for Jeſus Chriſt his ſake our deareſt Lord and Saviour.

V.

Keep us O God by thy Holy Spirit of grace from all the ſins of idleneſs and intemperance, from injuſtice and ſenſuality, from the luſt of the fleſh and the luſt of the eyes, from the pride of life and vanity of ſpirit, from being careleſs of our duty or falſe in our truſt, from breach of promiſe or reproachfull language, from ſlandering or traducing any man, from falſe accuſation and falſe witneſs, from faction and envy; Grant us thy grace that we may be diligent in our buſineſs, juſt in our charges, provident of our time, watchfull in our duty, careſull of every word we ſpeak. O make us to be pleaſed in the offices of religion, uſefull to thoſe that employ us, dutifull to our ſuperiours, loving to each other, conſcientious in private, humble in publick, patient in adverſity, religious and thankfull in proſperity.

VI.

O Bleſſed God take care of our ſouls, and of our bodies: keep us from ſharp and tedious ſickneſſes; let us never fall into want or be unprovided for in our age, and forſake us not, O God, when we are grey-headed; grant us great meaſures of thy Spirit, that we may abſtain from all appearances of evil,

and

and from all occaſions of it, and that we may take care to doe whatſoever is honeſt and of good report, that having laid up a treaſure of good works againſt the day of thy viſitation, we may rejoice in the day of our death, and find mercy at the day of judgment, through the goodneſs of our God, and by the grace of our Lord and Saviour Jeſus Chriſt. *Amen.*

VII.

Bleſs and ſanctifie, defend and ſave all Chriſtian Kings, Princes, Governours and States; grant that all powers, Civil and Eccleſiaſtical may join together in the promoting the honour of God and the kingdom of the Lord Jeſus, and may find the bleſſings of God, and the rewards of the Lord Jeſus in this world and in the world to come. Give health and comfort, peace and holineſs, long life and increaſe of grace to the chiefeſt of this Family [his Wife and Children] grant that their portion may be in religion, and the love of God, keep them from all evil by the guard of Angels, and lead them into all good by the conduct of thy good Spirit.

Here name what Relation you pleaſe.

VIII.

In mercy and great compaſſion remember all them that are miſerable and afflicted, perſecuted or poor, that have loſt their eſtates or loſt their liberty, their health or their peace, their innocence or their hopes; reſtore them

O Lord, to all good, and to all uſefull comforts, and let not the enemy of mankind invade thy portion, or deſtroy any ſoul for whom thou haſt paid the price of thy moſt precious blood. Hear us O God in mercy, and bleſs all our Relations, and proſper all our labours, and ſanctifie all our intentions, and forgive us all our ſins, and relieve all our neceſſities, and defend us from all dangers, and eſpecially from our own ſelves, from our evil habits, and fooliſh cuſtoms, from our weak principles and ſad infirmities, from our evil concupiſcence and vicious inclinations, from the power of the Devil, and from thy wrath, and bring us in mercy and truth, in holineſs and comfort, in labour and certainty to a fruition of the glories of God, in the inheritance of our Bleſſed Saviour. Grant this O God our Father, for the merits and by the redemption and interceſſion of our Bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

The grace of our Lord Jeſus Chriſt, and the love of God, and the communication of the holy Spirit of God be with us, defend and guide, ſanctifie and ſave us, and all our Relatives, and all the ſervants of God this day and for evermore. *Amen.*

A

A ſhort Form of Evening Prayer for a Family.

In the Name of our Bleſſed Lord and Saviour Jeſus. Our Father, *&c.*

The Hymn.

O Lord, our Lord, how excellent is thy Name in all the Earth, thou haſt ſet thy glory above the Heavens.

¶ When I conſider the Heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained.

* What is man that thou art mindfull of him, and the ſon of man that thou viſiteſt him?

¶ For thou haſt made him little lower than the Angels, and haſt crowned him with glory and honour.

* Thou madeſt him to have dominion over the works of thy hands: and haſt put all things under his feet.

¶ All ſheep and oxen, yea, and the beaſts of the field, the fowl of the air, and the fiſhes of the ſea.

* O Lord, our Governour, how excellent is thy Name in all the world!

¶ The

¶ The heavens declare the glory of God; and the firmament ſheweth his handy work.

* Day unto day uttereth ſpeech; and night unto night ſheweth knowledge.

¶ Their line is gone out through all the earth, and their words to the end of the world.

* To the end that my glory may ſing praiſe to thee, and not be ſilent: O Lord, my God, I will give thanks unto thee for ever.

¶ Shew me thy ways, O Lord, teach me thy paths, lead me in thy truth, and teach me; for thou art the God of my ſalvation, on thee do I wait all the day.

* Remember, O Lord, thy tender mercies and thy loving kindneſſes; for they have been ever of old.

¶ Remember not the ſins of my youth, nor my tranſgreſſion: according to thy mercy remember thou me for thy goodneſs ſake, O Lord.

* For thy Name's ſake, O Lord, pardon mine iniquity, for it is very great: O keep my ſoul and deliver me, let me not be aſhamed, for I put my truſt in thee.

¶ That which I ſee not, teach thou me: I have done iniquity, but I will doe no more: for there is no darkneſs, nor ſhadow of death where the workers of iniquity may hide themſelves.

* For his eyes are upon the ways of man, and

and he ſeeth all his goings: but none ſaith, where is God my maker, who giveth ſongs in the night?

¶ But I put my truſt in thee, O Lord; I have ſaid, thou art my God.

* Into thy hand I commend my ſpirit, thou haſt redeemed me, O Lord God of truth.

¶ I will lay me down in peace: for thou, Lord, onely makeſt me dwell in ſafety.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

*PReſerve me, O God, for in thee doe I put my truſt: O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord: my goodneſs extendeth not to thee;

¶ But to the Saints which are in the earth, and to the excellent in whom is all my delight.

* The Lord is the portion of mine inheritance and of my cup: thou maintaineſt my lot.

¶ I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons.

* I have ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved. Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

¶ For

¶ For thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thy Holy one to ſee corruption.

* Thou wilt ſhew me the path of life; in thy preſence is the fulneſs of joy: at thy right-hand there are pleaſures for evermore.

¶ As the hart panteth after the water brooks, ſo panteth my ſoul after thee, O God.

* My ſoul thirſteth for God, for the living God: when ſhall I come and appear in the preſence of God?

¶ The Lord will command his loving-kindneſs in the day time, and in the night his ſong ſhall be with me; I will make my prayer unto the God of my life.

* For thou art the God that doeſt wonders; thy way, O God, is in the ſanctuary: who is ſo great a God as our God?

¶ Surely he ſhall deliver thee from the ſnare of the Fowler, and from the noiſome peſtilence.

* Thou ſhalt not be afraid for the terror by night: nor for the arrow that flieth by day.

¶ For he ſhall give his Angels charge over thee, to keep thee in all thy ways; they ſhall bear thee in their hands, leſt thou daſh thy foot againſt a ſtone.

* I will remember thee upon my bed, and meditate on thee in the night-watch; for thou haſt been my health, therefore in the ſhadow of thy wings will I rejoice.

¶ Bleſ-

¶ Bleſſed be the Lord, who daily loadeth us with benefits, even the God of our ſalvation.

* He that is our God, is the God of ſalvation: and unto God the Lord belong the iſſues of death.

¶ Alſo unto thee, O Lord, belongeth mercy: for thou rendreſt to every man according to his work.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Leſſon.

1 *Theſſal.* 5. 2.

YOur ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night. * For when they ſhall ſay, peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child: and they ſhall not eſcape. * But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief. * Ye all are children of the light and children of the day: we are not of the night or of darkneſs. * Therefore let us not ſleep as doe others; but let us watch and be ſober. * For they that ſleep, ſleep in the night, and they that be drunken are drunken in the night. * But let us who are of the day be ſober, putting on the breaſtplate of faith and love, and for an helmet the hope

hope of ſalvation. * For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt: * Who died for us, that whether we wake or ſleep, we ſhould live together with him.

Or reade a Chapter in the Sapiential books in order.

After the Leſſon recite the Creed.

I believe in God the Father Almighty, &c.

The Lord be with you.

Anſ. And with thy Spirit.

Let us pray.

I.

[*The Confeſſion of ſins, taken out of the Prayer of S.* Ephraim *the* Syrian.

O Almighty God, who dwelleſt in the inacceſſible light, before whom the greateſt mountains are like the duſt of the balance, and in whoſe ſight the Heavens are not pure, and the Angels tremble, and the Saints are charg'd with folly, and all the world ſhall fear in thy glorious preſence; we confeſs to thee, "O Lord, Father of "heaven and earth, all thoſe ſins which we "have wrought in private and in publick; "for thou knoweſt all things, and nothing "is hid from thy righteous eyes. Thou art the

" the God of mercy and pity, and thou " wouldeſt have all, even ſtrangers to " be ſav'd; we fly therefore unto thee, " who art *the Lover* and Saviour of all the " ſouls of the faithfull. Have pity upon us, " who have many times imbitter'd and " griev'd thy moſt holy Spirit, to the joy " of our enemies, and the ſad ruin of our " pitiable and wounded ſouls. Behold, O " God, we have been dead in ſins and treſ- " paſſes, and ſervants to thy enemy. There is no kind of ſins but we have committed, or would have committed; If it were pleaſant, we cared not for the foulneſs, but if we were tempted we did fall; and where we did fall, there we did love to lie; we have ſinn'd worſe than the adultreſs or the thief, more than the publican or the prodigal, oftner than *David* or *Manaſſes*: we have ſinned againſt greater mercies, a more determin'd conſcience, a better law, a clearer revelation, more terrible threatnings, and better, much better promiſes.

II.

" We know, O God, and tremble at the " ſad remembrance, that all our ſins ſhall " be plac'd before our faces at the day of " thy dreadfull appearance; O look upon " us with a mighty pity, let not the Angel " of wrath ſnatch our precious ſouls from " thy beatifick preſence; Take not the

" ſweet

" ſweet refreſhments of thy Spirit from us
" one hour. O deareſt Lord, thou Lover of
" ſouls, take not our lives from us while our
" ſouls are unprepared and unready, unex-
" cus'd and unpardon'd; for thou knoweſt
" the abyſs of our ſins, and thou knoweſt
" what is that abyſs of flames and anger
" which is prepared for fooliſh and unwa-
" ry ſouls.

III.

Moſt Bleſſed Saviour Jeſus, thou gaveſt thy life to redeem us from death; and thou art the Judge of thoſe actions for which thou wert a Sacrifice; and to give ſentence upon thoſe men for whom thou art an advocate and makeſt perpetual interceſſion: O ſuffer us not to fall under thine eternal anger; deſtroy the whole body of ſin in us; bring our underſtandings into the obedience of God, our affections under the dominion of reaſon, our reaſon into a perfect ſubordination to thy Holy Spirit; that we may love thee and fear thee, and by repentance and charity may enter into thy favour, and dwell there by a holy perſeverance all our days, through Jeſus Chriſt our Lord.

IV.

The Prayers.

DO thou open our eyes, that we may ſee our own vileneſſes, and forſake them, and

and our fooliſh errors, that we may amend them, and all our infirmities, that we may watch againſt them, and all our duty, that we may purſue it earneſtly and paſſionately, prudently and intirely, preſently and for ever. Cauſe us to return to our duty with greater fervor and devotion than ever we have ſinn'd againſt thee with pleaſure and delight, and as we have diſhonour'd thee by our unworthineſs, ſo grant that we may *glorifie thee ten times more*, weeping bitterly for our ſins, watching againſt them ſtrictly, hating them infinitely, and forſaking them utterly. O grant that we may every day renew our repentances and vows of a better life, and make us to doe every day what we promiſe, and what is our duty; ſo imprinting a holy religion and a ſevere repentance in our ſpirits, that we may confeſs our ſins with a real and humble ſorrow, and beg for pardon, becauſe we deſire it, and ask for thy help, becauſe we will make uſe of it, and number our ſins, becauſe we will leave them; not reſting in forms of godlineſs, but living in the power of it, in love and duty, in holineſs and godly choice, through Jeſus Chriſt our Lord.

V.

MOſt Gratious God and Father imprint in our hearts great apprehenſions of thy power and thy glorys, of thy judgment

and thy mercies; of our ſins and of our change approaching, of our fugitive life and the day of our death, of our duty and our danger, and the inexpreſſible terrors of the day of Judgment; and in proportion to ſuch apprehenſions teach us, O God, to walk in this world with fear and caution, with hope and purity, with diligence and devotion, religiouſly and uſefully, humbly and charitably, with love and obedience to thee, with love and juſtice to our neighbours, with ſober ſpirits and chaſt Bodies, with temperance and peace, with faith and patience, with health and holineſs, in the favour of God and the friendlineſs of our neighbours, in the communion of the Church, and in obedience to all good laws; that we, being bleſſed by thy providence, defended by thy miniſtring Angels, conducted by thy good Spirit, inſtructed by thy Word, nouriſhed by the body of Chriſt, cleanſed by his bloud, and clothed with his righteouſneſs, may grow from grace to grace in the increaſe of God to the fulneſs of Chriſt, being ſubjects of thy Kingdom of grace in this world, and heirs of the Kingdom of glory in the world to come, through Jeſus Chriſt our Lord.

VI.

GIve us pardon, O thou God of mercy and peace, for all the errors and follies, the ignorances and omiſſions, the raſh words and

and imprudent actions of which any of us hath been guilty this day, or at any time before; we confeſs our ſins every day, and yet every day ſin againſt thee; and we pray unto thee for all the bleſſings that we need, and thou giveſt us all that we pray for and much more; but yet we regard thee not, but every day have new matter of ſhame and ſorrow.

Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.

FOR if thou Lord wilt be extreme to mark what is done amiſs, we ſhall not be able to abide or ſtand upright in judgement: Thy mercy is great, and thou haſt bleſſed us this day, and kept us from the evils of our inclination, and the evils of temptation: and though in the things wherein our conſciences do not accuſe us we are not juſtified, but by thy mercies and loving-kindneſs in Chriſt Jeſus, yet we rejoice in thy goodneſs to us, and praiſe thy bounties and thy love, and hope in thy mercies, and beg of thee that thou wilt pardon us and keep us this night and ever; ſanctifie and ſave us, bleſs us at home and abroad, in the works of our calling and the duties of religion, in our perſons and relations; make us to doe what pleaſeth thee, and to be what thou

haſt deſigned us to be, and to receive what thou haſt promiſed, and to keep us from all the evil we have deſerved, for Jeſus Chriſt his ſake, our deareſt Lord and Saviour.

Amen.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communication of the holy Spirit of God be with us, and with all our Relatives, and with all the ſervants of God, for ever and ever. *Amen.*

Vari-

Varieties to be added upon the great Feſtivals of the Year.

Upon *Chriſtmas-day.*

The Pſalms appointed at

Morn. Prayer.	*Pſalm* 2. *Pſalm* 45. *Pſalm* 110.	Evening Prayer.	*Pſalm* 87. *Pſalm* 89.

The Hymn for Chriſtmas-day, *to be ſaid after the Second Leſſon at Morning and Evening Prayer.*

PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

* O thou that heareſt prayer, unto thee ſhall all fleſh come.

* Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts: He ſhall be ſatisfied

tisfied with the goodneſs of thy houſe, even of thy Holy Temple.

* By terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation, who art the confidence of all the ends of the earth, and of them that are a-far off upon the ſea.

* Come and hear all ye that fear God, and I will declare what he hath done for my ſoul.

* The people that walked in darkneſs hath ſeen a great light; and they that dwell in the land of the ſhadow of death, upon them hath the light ſhin'd.

* O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done for the children of men.

* He turneth the wilderneſs into a ſtanding water, and dry ground into waterſprings.

* He maketh the barren woman to keep houſe, and to be a joyfull mother of Children.

* For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulders.

* His name ſhall be called wonderfull, counſellor, the mighty God, the everlaſting Father, the prince of peace.

* Of

* Of the increaſe of his Government and peace there ſhall be no end.

* He ſhall ſit upon the throne of David to order his Kingdom, and to eſtabliſh it with judgement and juſtice for ever and ever.

* O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done for the children of men.

Miniſter.

Glory be to God on high.

Anſwer.

And on earth peace, good will towards men.

Miniſter, Amen.

Anſwer, Amen.

Then proceed to the Nicene Creed.

The Collect to be inſerted after the firſt Collect of the Morning and Evening Prayer; and may be ſaid during the twelve days.

ALmighty God who haſt ſo loved the world, that for our redemption from ſin and miſery thou gaveſt thy Son, that he taking upon him our nature, and being born of a Virgin, might perform to thee the obedience which mankind owed, and pay the price in which we were indebted, and teach us what thou wouldeſt have us to doe, and convey to us all the good which thou

didſt deſign for us; overſhadow us with thy holy Spirit of grace, that we may conceive Chriſt in our hearts by faith, rely upon him in a holy hope, and expreſs him in an excellent charity; that as he was pleaſed to take upon him our nature, ſo we may be born again, and be partakers of the Divine nature, that conforming to his image, following his example, and being filled with his Spirit, we may grow in the knowledge and love of God, and live in righteouſneſs; that being thy ſons by a holy adoption, we may partake of the inheritance of thy welbeloved Son, the firſtborn of all the creatures, our Lord and Saviour Jeſus Chriſt. *Amen.*

Upon *Good-Friday.*

Inſtead of the Pſalms of the day reade at

Morn. Prayer.	*Pſalm* 22. *Pſalm* 25. *Pſalm* 51.	Evening Prayer.	*Pſalm* 81. *Pſalm* 85. *Pſalm* 86. *Pſalm* 88.

or any three of them.

The

The Collect.

O Moſt Bleſſed, moſt gratious Saviour Jeſus, who by thy obedience unto death, even the death of the Croſs, didſt become the ſacrifice of the world, the great example of patience, the Lord of life, the good ſhepherd, laying down thy life for thy ſheep, and the Mediator between God and man; let thy wounds heal, thy bloud cleanſe, thy death make us to live, and thy Spirit make us to work righteouſneſs all our days; that we may by thy aid, and by thy example obey our heavenly Father with all our powers and all our faculties, with our reaſon and our affections, with our ſouls and with our bodies, with our time and with our eſtate, in proſperity and adverſity; that we may bear our croſs patiently, and doe thy work chearfully, and be ready to benefit mankind with great charity and great induſtry, that being followers of thy life and partakers of thy death, we may receive a part in the reſurrection of the juſt to the joyes of God in thy inheritance. O moſt bleſſed, moſt gracious Saviour Jeſus. *Amen.*

For *Easter-day.*

The Psalms appointed for

Morn. Prayer.	*Psalm* 30.	Evening Prayer.	*Psalm* 57.
	Psalm 45.		*Psalm* 66.
	Psalm 47.		*Psalm* 72.

The Hymn to be said after the Second Lesson at Morning and Evening Prayer.

IN thee, O Lord, I have put my trust, let me never be put to confusion, but rid me and deliver me in thy righteousness; incline thine ear unto me and save me.

¶ Be thou my strong hold whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

* For thou O Lord God art the thing that I long for: thou art my hope even from my youth.

¶ Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praises shall be always of thee.

* O let my mouth be filled with thy praise that I may sing of thy glory and honour all the day long.

¶ Thy righteousness, O God, is very high:

high: and great things are they which thou hast done: O God who is like unto thee?

* O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea and broughtest me from the deep of the earth again.

¶ Thou hast brought to me great honour, and comforted me on every side.

* Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

¶ My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

* Blessed be the Lord God, even the God of Israel, which onely doth wondrous things.

¶ And blessed be the Name of his Majesty for ever, and all the earth shall be filled with his Majesty. *Amen, Amen.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O Most Holy, most Glorious Saviour and Redeemer Jesu, who for our sakes didst descend from the glories of God to the pains and labours of the earth, and didst pass from a painfull life to an ignominious death, from the bitterness of death to the darkness of the grave, and by thy divine power didst raise thy

thy ſelf from death to life again; we give thee thanks for thy infinite love to us and all mankind; we acknowledge thee to be our Lord, and confeſs thee to be our God, we adore thy Majeſty, and rejoice in thy mercies; we humbly pray thee to enable us with thy Spirit to believe all thy doctrines, and to obey all thy Commandments, that after a holy and religious life ſpent in doing honour to thy holy Name we may be partakers of thy holy Reſurrection, paſſing from death to life, from the darkneſſes of the grave to the light of heaven, from an imperfect duty to the perfection of holineſs in the fruition of the joys of God in thy eternal Kingdom, O moſt holy, moſt glorious Saviour and Redeemer Jeſu. *Amen.*

Upon *Aſcenſion-day,*

Inſtead of the Pſalms of the day reade at

Morn. Prayer.	*Pſalm* 15. *Pſalm* 21. *Pſalm* 24.	Evening Prayer.	*Pſalm* 92. *Pſalm* 96. *Pſalm* 97.

The Collect.

O Bleſſed High Prieſt, Holy Jeſus, King of the world and head of the Church, who when thou hadſt taken upon thee our Nature

Nature and our Sin, and appeased thy Father's wrath, and perform'd all his will, and overcome death and rescued all obedient souls from the hand of the enemy, didst ascend to thy Eternal Father, and open the Kingdom of Heaven to all Believers; thou hast espoused thy Church unto thy self with the eternal circles of thy providence, with thy love and with thy care, with thy word and with thy spirit, thy promises and thy holy intercession; thou hadst a feeling of our infirmities, and art our mercifull High Priest, making intercession for us for ever; O be pleased to represent and supply all our wants, excuse all our infirmities, pity all our calamities, pardon our sins, and send down thy holy spirit of grace into our hearts, that though we walk upon the earth yet our conversation may be in heaven, and there also may be our portion and inheritance for ever through thy mercies, O most gracious Saviour and Redeemer Jesus. *Amen.*

For

For *Whitsunday.*

Psalms for

Morn. Prayer.	*Psalm* 87. *Psalm* 89.	Evening Prayer.	*Psalm* 2. *Psalm* 45. *Psalm* 110.

The Hymn to be said after the Second Lesson at Morning and Evening Prayer.

*SIng aloud unto God our strength: make a joyfull noise unto the God of Jacob.

¶ I will remember the works of the Lord: surely I will remember thy wonders of old: I will meditate of all thy works, and talk of thy doings.

* Thy way, O God, is in the Sanctuary: who is so great a God as our God? thou art the God that doest wonders; thou hast declared thy strength among the people.

¶ Vow and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.

* He shall cut off the spirit of princes: he is terrible to the Kings of the earth.

¶ Say unto God, how terrible art thou in thy works: thorough the greatness of thy

thy power shall thine enemies submit themselves unto thee.

* Sion heard and was glad, and the daughters of Judah rejoiced: because of thy judgments, O Lord.

¶ For thou, Lord, art high above all the earth: thou art exalted far above all Gods.

* Light is sown for the righteous, and gladness for the upright in heart.

¶ Rejoice in the Lord ye righteous: and give thanks at the remembrance of his Holiness.

* The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the Heathen.

¶ He hath remembred his mercy and truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

* Give unto the Lord (O ye kindreds of the people) give unto the Lord glory and strength.

¶ For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Collect.

O Eternal God, the Great Father of spirits, the Great Lover of souls, who didst send thy holy Spirit upon thy Church

in the day of Pentecoſt, and haſt promiſed that he ſhall abide with thy Church for ever, let thy holy Spirit lead us into all truth, defend us from all ſin, enrich us with his gifts, refreſh us with his comforts, rule in our hearts for ever, conduct us with his truth, and lead us in the way everlaſting, that we living by thy Spirit, and walking in him, may by him be ſealed up to the day of our redemption; O let thy Spirit witneſs to our ſpirits, that we are the children of God, and make us to be ſo for ever, through Jeſus our Lord, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. *Amen.*

Upon *Trinity-Sunday.*

O Bleſſed, ineffable and moſt myſterious Trinity, how admirable are thy beauties, how incomparable are thy perfections, how incomprehenſible are thoſe relations of the three moſt Bleſſed Perſons, which we believe and admire and adore, but underſtand not! The Angels are amazed in the unimaginable beauties of that glorious preſence, and are ſwallowed up with the Ocean of thy infinity. How then can we, who are in the loweſt order of underſtanding creatures, and have removed our ſelves farther from

from thee and the participation of thy excellencies, by a sinfull life, praise thee either according to our duty, or thy glories! yet be pleased to accept the humblest adorations, and with a favourable and a gratious eye behold the lowest worshippings and duty of thy servants. We confess and glory in thy omnipotency, thy immensity, thy goodness, thy uncircumscribed Nature, thy truth, thy mercy, thy omniscience. O let us also receive thy blessings and gracious influences, that we may adore thee with all our powers and possibilities for ever, love thee with all our affections for ever, serve with our best and earliest, and all our industry: that being here wholly inebriated with love, and busied in thy service and the duties of a holy obedience, we may to all eternity rejoice in the beholding of those glories which are above all capacities, above all heavens, above all Angels, even those glories which stream forth from the throne of the Eternal God the Father, the Son, and the Holy Ghost, to whom be glory and dominion, honour and adoration, eternally confessed due, and humbly paid by all Men and all Angels, world without end. *Amen.*

A Collect to be used upon any of the Festivals or Commemoration of the Apostles.

ALmighty God, who hast built thy holy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, we bless and magnifie thy Name, thy holy and ever glorious Name, for thy great grace which thou gavest to thy Apostles, and Prophets, and Martyrs, in the days of their flesh; and this day we have thy servant [S. *Paul*, S. *Peter*, S. *James*, &c. *here name the Apostle*, &c.] in remembrance; praising thee for the benefits which the Church hath received by his ministery and example; we pray unto thee to give us thy grace, that we [obeying thy doctrine which he taught and publish'd and] following his example as he followed Christ, we also may with safety and holiness pass through this vally of tears; that serving thee in our generation, advancing thy honour, and obeying thy laws, we may in the society and communion of Saints and Angels sing eternal Hallelujahs to the honour of thy mercy and of thy majesty through Jesus Christ our Lord. *Amen.*

An

An Office or Order

FOR

The Holy Sacrament

OF

The Lord's Supper.

An

An Office or Order for the Administration of the Holy Sacrament of the Lord's Supper, according to the way of the Apostolical Churches, and the doctrine of the Church of England.

THE ANTECOMMUNION.

OUR Father which art in heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done in earth as it is in heaven, Give us this day our daily bread, And forgive us our trespasses as we forgive them that trespass against us, And lead us not into temptation, But deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

The Collect.

O King of Glory, Lord and Maker of the World, thou art a God knowing all things and all thoughts even long before they are, be thou present with us in this religious solemnity calling upon thee. Deliver us from the shame of our sins, from the corruption and evil inclinations that attend them, and from all the evils that may justly follow them. Cleanse our wills and our understandings from all evil lusts and concupiscence, from the

the deceits of the world, from the violence and ſnares of the Devil, from all guile and hypocriſie, from every evil word and work that we may ſerve thee faithfully, worship thee religiouſly, and pray unto thee acceptably, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Miniſter humbly ſay this Prayer of Preparation, firſt in behalf of himſelf, then of the Congregation.

O Lord God who in mercy and great compaſſion doſt conſider thy people and haſt given unto us thy unworthy ſervants, miſerable ſinners, confidence and commandment to preſent our ſelves before thee at thy holy table to repreſent a holy, venerable and unbloudy ſacrifice for our ſins, and for the errors and ignorances of all thy people, look upon me the meaneſt and moſt polluted of all them that approach to thy ſacred preſence. Pity me, O God, and waſh away all my ſins. Cleanſe my heart and my hands, my head and my lips from all impurities of the fleſh and ſpirit: and remove far from me all irreverence and undecency, all fooliſh imaginations and vain reaſonings, and by the power of the Holy Ghoſt make me worthy for this miniſtery, accepting this ſervice for his ſake whoſe ſacrifice I repreſent, and by whoſe commandment I miniſter, even our Lord and Saviour Jeſus Chriſt. *Amen.*

Have

HAve mercy upon this thy people who with hungry and thirſty ſouls come to be refreſhed and comforted by the divine Nutriment of thy Holy Body and Bloud. Pity our infirmities, deſpiſe not our unworthineſs, curſe not our follies, and take not from thy ſervants thy grace and the light of thy divine Countenance, but according to the multitude of thy great mercies doe away all our offences, that without ſelf condemnation we may appear before thy glory, covered with the veil of Jeſus, adorn'd with the robe of his righteouſneſs, and illuſtrated with the brightneſs of thy divine Spirit; that we may live by thy grace, and feel thy mercy and pardon in this world and in the world to come, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall the Miniſter riſing up rehearſe with a loud voice the Eight Beatitudes: the People ſtill kneeling.

Miniſter, *Our Lord Jeſus, ſeeing the multitudes, went up into a mountain; and he opened his mouth and taught them, ſaying,*

1. BLeſſed are the poor in Spirit: for theirs is the Kingdom of heaven.

People, *Lord pardon our faults, and incline our hearts to obey thee, that we may inherit this bleſſing.*

Miniſter, 2. Bleſſed are they that mourn: for they ſhall be comforted.

People,

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 3. Blessed are the meek: for they shall inherit the earth.

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 4. Blessed are they which hunger and thirst after righteousness: for they shall be filled.

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 5. Blessed are the mercifull: for they shall obtain mercy.

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 6. Blessed are the pure in heart: for they shall see God.

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 7. Blessed are the Peace-makers: for they shall be called the children of God.

People, *Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.*

Minister, 8. Blessed are they which are persecuted for righteousnes sake: for theirs is the Kingdom of heaven.

People, *Lord, make us ready in heart and body to obey thee in every thing, that we may inherit all these blessings in the Kingdom of our Lord Jesus.* Amen.

Let us Pray.

O Lord God our Creator, who haſt given us life and being, and haſt ſhown unto us the way of Salvation, vouchſafing to us the revelation of heavenly Myſteries, and haſt commanded to us this ſervice in the power of the Holy Ghoſt, and obedience of the Lord Jeſus; be thou well pleaſed, O Lord, with this our ſervice and duty, and grant that with a holy fear, and a pure Conſcience, we may finiſh this Service, preſenting a holy Sacrifice holily unto thee, that thou maiſt receive it in Heaven, and ſmell a ſweet Odor, in the union of the eternal Sacrifice which our bleſſed Lord perpetually offers; and accept us graciouſly as thou didſt entertain the Gifts of *Abel*, the Sacrifice of *Noah*, the Services of *Moſes* and *Aaron*, the Peace-offering of *Samuel*, the Repentance of *David*, and the Incenſe of *Zacharias*: And as from the hands of thy holy Apoſtles thou didſt accept this Miniſtry; ſo vouchſafe by the hands of us miſerable Sinners to finiſh and perfect this Oblation, that it may be ſanctified by the Holy Ghoſt, and be accepted in the Lord Jeſus; that we being adopted into the Society and participation of his holineſs and ſufferings, admitted to his ſervice, incorporated to his body, united to his purity,

made partakers of his interceſſion, pardoned by his mercy, ſanctified by his grace, confirmed by his ſtrength, profeſſing his religion, believing in his word, hoping in his promiſes, and keeping all his commandments, may receive the reward of faithful and wiſe Stewards in the day of thy righteous Judgment.

Grant this, O God, for his ſake who is the food of our Souls, and the joy of our Hearts, the object of our Faith and Hope, and the great example of Charity and all Excellencies, our Lord and Saviour Jeſus Chriſt. *Amen.*

Then all ariſing from their knees, ſhall be read ſome portions of Scripture, relating to the preſent Myſtery, viz.

1 EPiſtle of S. *Paul* to the *Corinthians*, xi. Chap. from verſe 23. to the end.

The Goſpel according to S. *Mark*, xiv. 2. unto verſe the 26.

Or,

1 Epiſtle of S. *Paul* written to the *Corinthians*, x. Chap. from verſe 1. to the 18.

Goſpel according to S. *Matthew*, xxvi. Chap. from verſe 17. to verſe 30.

Sometimes one of theſe may ſuffice, but never above two are to be us'd at once, one out of the Epiſtles, one out of the Goſpels.

Then

Then shall follow this Eucharistical Hymn, all standing up, reciting the verses interchangeably.

ONE thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his Temple.

¶ For in the time of trouble he shall hide me in his Pavilion, in the secret of his Tabernacle shall he hide me, and set me upon a rock.

* Therefore will I offer in his Tabernacle sacrifices of joy, I will sing and speak praises unto the Lord.

¶ The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

* Examine, O Lord, and prove me: try my reins and my heart.

¶ For thy loving-kindness is before my eyes: and I will walk in thy truth.

* I have not sate with vain persons; neither will I go in with dissemblers.

¶ I will wash my hands in innocency: and so will I compass thine Altar, O Lord.

* That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

¶ O taſte and ſee that the Lord is good: bleſſed is the man that truſteth in him.

* Look at the generations of old and ſee, did ever any truſt in the Lord and was confounded? or did any abide in his fear and was forſaken? or whom did he ever deſpiſe that called upon him?

¶ For the Lord is full of compaſſion and mercy, long-ſuffering and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

* Ye therefore that fear the Lord, believe him: and your reward ſhall not fail.

¶ They that fear the Lord, will ſeek that which is well-pleaſing unto him: and they that love him ſhall be filled with the law.

* They that fear the Lord will prepare their hearts, and humble their ſouls in his ſight.

¶ For as his Majeſty is, even ſo is his mercy.

* What ſhall I render unto the Lord for all the benefits which he hath done unto me?

¶ I will take the cup of ſalvation, and call upon the name of the Lord.

* Return unto thy reſt, O my Soul: for the Lord hath dealt bountifully with thee.

¶ I will offer to thee the ſacrifice of thankſgiving, and call upon the name of the Lord.

* The Lord hath been mindful of us and he will bleſs us; he will bleſs them that fear the Lord, both ſmall and great.

¶ Bleſſed be the name of our God, from this time forth for evermore. Praiſe the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then ſhall the Miniſter with a loud voice pronounce this Commination.

"THus ſaith the Lord Jeſus, I "am Alpha and Omega, the "beginning and the end, the firſt "and the laſt. Bleſſed are they that doe his "Commandment, that they may have right "to the tree of life, and may enter in through "the Gates into the City. For without are "Dogs and Sorcerers, Whore-mongers and "Murderers. The Idolaters and the Filthy, "the Fearful and the Unbelieving, the Hypo-"crite and the Liars, the Drunkards and the "Envious, the Hinderers of God's Word, "and the Slanderers of their Neighbours, the "Swearers and the Covetous, the Impeni-"tent and the Uncharitable ſhall have their "part in the lake which burneth with fire "and brimſtone. And behold I come quickly, "and my reward is with me, to give every "man according as his work ſhall be. *Apocal.* 22.

"I Jesus have sent mine Angel to testifie unto you these things in the Churches. I am the root and off-spring of *David*, and the bright and morning-star: And the Spirit and the Bride say come, and let him that heareth come: and let him that is a thirst come, and whosoever will, let him take the water of life freely.

BUT first cleanse your hands and purifie your hearts, repent you truly of all your sins past, retain no affection to any thing that displeases God: Resolve against all sin, strive against all, pray against all, watch against all, and so shall ye be meet partakers of this holy Table: But if any of you here present live in any known sin, of which ye have not truly repented, and which you doe not mean presently and utterly to forsake; In the name of Jesus Christ, I pronounce every such person to be unworthy of these holy Mysteries, and that he cannot receive them but to his condemnation.

JUdge therefore your selves, Brethren, that ye be not judged of the Lord: for it is a fearful thing to fall into the hands of the living God, and who is able to dwell with the everlasting burning?

But

But if any of you after this ſevere admonition ſhall preſume to approach theſe ſacred myſteries with an impure and diſobedient heart; let him know that he pollutes the blood of the everlaſting Covenant, he eats and drinks damnation to himſelf, not diſcerning the Lord's Body. I have given you warning; I have diſcharged my duty.

ALL you who truly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a holy life in all godlineſs and ſobriety and honeſty, draw near and take theſe holy myſteries to your comfort; firſt make your humble confeſſion of ſins to God, and meekly beg his pardon for what is paſt, and his grace for the time to come.

The Confeſſion to be ſaid by all kneeling.

ALmighty God, we miſerable ſinners doe humbly confeſs, and are truly ſorrowful for our many and great, our innumerable and intolerable crimes, of which our conſciences doe accuſe us by night and by day, and by which we have provoked thy ſevereſt wrath and indignation againſt us. We have broken all thy righteous laws and commandments by word or by deed, by vain thoughts or ſinful deſires: we have ſinned againſt thee

in all our relations, in all places and at all times, we can neither reckon their number, nor bear their burden, nor ſuffer thy anger which we have deſerved. But thou, O Lord God, art merciful and gracious: have mercy upon us: Pardon us for all the evils we have done: Judge us not for all the good we have omitted: Take not thy favour from us, but delight thou to ſanctifie us and ſave us, and work in us to will and to doe of thy good pleaſure all our duty, that being ſanctified by thy Spirit, and delivered from our ſins, we may ſerve thee in a religious and a holy converſation, through Jeſus Chriſt our Lord. *Amen.*

Then the Miniſter riſing up ſhall pronounce Abſolution in the form preſcribed at Morning Prayer.

OUr Bleſſed Lord and Saviour Jeſus the great Shepherd and Biſhop of our Souls, that Lamb of God who taketh away the ſins of the world, who promiſed Paradiſe to the repenting Thief, and gave pardon to the woman taken in Adultery, he pardon and forgive all your ſins known and unknown.

*** O Bleſſed Jeſus, in whatſoever thy ſervants as men bearing fleſh about them, and inhabiting this world, or deceived by the Devil,

vil, have sinned, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy Spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternal anger, for thy promise sake, and for thy glorious Names sake, O Blessed Lord and Saviour Jesus. *Amen.*

Then all rising up.

There shall be made a Collection for the poor by the Deacon or Clerk while the Minister reads some of these sentences, or makes an exhortation to Charity and Alms.

TO doe good and to distribute forget not; for with such sacrifices God is well pleased, *Hebr.* xiij. 16.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble: The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him into the will of his Enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, *Psal.* xli. 1, 2, 3.

He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall

reap bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a chearful giver, 2 *Cor.* ix. 6, 7.

Make to your selves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations, *Luke* xvi. 9.

Give alms of such things as ye have, and behold all things are clean unto you, *Luke* xi. 41.

Then shall the King say unto them on his right hand, Come ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye cloathed me; I was sick and ye visited me; I was in prison and ye came unto me, *Matth.* xxv. 34, 35.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap, *Gal.* vi. 6, 7.

If there be none fit to gather: the Minister himself shall gather it. And when he hath done or received it from the hand of him that gathered it, let him in an humble manner present it to God, laying it on the Communion Table; secretly and devoutly saying;

LORD accept the Oblation and Alms of thy people: and remember thy servants for this thing at the day of Judgment.

Then shall follow the address to the H. Mysteries; the people shall come up to the H. Table where it is the custom, or near it, where it is most fit to communicate: And then,

The Minister shall say,

Let us pray.

O God who by thy unspeakable mercy hast sent thy onely begotten Son into the world, that he might bring the wandring sheep into his fold, turn not away from us miserable sinners, who worship and invocate thee in these Holy Mysteries. For we doe not approach to thee in our own righteousness, but in the hope and confidence of that glorious mercy by which thou hast sent thy holy Son to redeem miserable and lost Mankind. We humbly beseech thee to grant that these mysteries

which

which thou haſt ordain'd to be miniſteries of ſalvation to us, may not become an occaſion of our condemnation, but of pardon of our ſins, of the renovation of our ſouls, of the ſanctification and preſervation of our bodies, that we may become well pleaſing to thee our God, in the obedience of our Lord Jeſus, with whom, and with thy holy Spirit, thou reigneſt over all, one God, Bleſſed for evermore *Amen.*

Miniſter.

Lift up your hearts.

People.

We lift them up unto the Lord.

Miniſter.

Let us give thanks unto our Lord God.

People.

It is juſt and right ſo to doe.

Miniſter.

It is indeed truly juſt, righteous, and fitting to praiſe and to glorifie, to worſhip and adore, to give thanks and to magnifie thee the great Maker of all creatures, viſible and inviſible, the treaſure of all good, temporal and eternal: The fountain of all life, mortal and immortal: The Lord and God of all things in Heaven and Earth, the great Father of his

his Servants, the great Maſter of his Children.

The Heavens and the Heaven of Heavens, and every power therein; the Sun and the Moon, and all the ſtars of the sky; the ſea and the earth, the heights above and the depths below; Jeruſalem that is from above, the Congregation celeſtial, the Church of the firſt-born written in the Heavens, the ſpirits of the Prophets and of juſt men made perfect, the ſouls of the Apoſtles and all holy Martyrs, Angels and Arch-angels, Thrones and Dominions, Principalities and Powers, the ſpirits of Underſtanding and the ſpirits of Love, with never ceaſing Hymns and perpetual Anthems cry out Night and Day,

Holy, holy, holy, Lord God of Hoſts: Heaven and Earth are full of thy glory. Hoſanna. Bleſſed is he that cometh in the name of the Lord.

Hoſanna in the higheſt.

Here

Here beginneth the

COMMUNION.

After a decent pauſe for ſhort Meditation, the Miniſter ſhall with a loud voice ſay,

Our Father, &c.

And then this Ἐκφώνησις, *or Denunciation.*

LET all corruptible fleſh be ſilent, and ſtand with fear and trembling, and think within it ſelf nothing that is earthly, nothing that is unholy. The King of Kings and the Lord of Lords, Chriſt our God comes down from Heaven unto us, and gives himſelf to be meat for the Souls of all faithful People. * All the glorious companies of Angels behold this and wonder, and love and *worſhip Jeſus*. Every Throne and Dominion, the Cherubims with many Eyes, and the Seraphims with many Wings cover their Faces before the Majeſty of his Glory, and ſing a perpetual ſong for ever: Allelujah, Allelujah. Glory be to God on high; and in Earth peace; good will towards men. Allelujah.

Then

Then shall follow this Prayer of Consecration, to be said by the Minister standing.

I.

HAve mercy upon us, O Heavenly Father, according to thy glorious mercies and promises, send thy Holy Ghost upon our hearts, and let him also descend upon these gifts, that by his good, his holy, his glorious presence, he may sanctifie and enlighten our hearts, and he may bless and sanctifie these gifts.

That this Bread may become the Holy Body of Christ.

Amen.

And this Chalice may become the life-giving Blood of Christ.

Amen.

That it may become unto us all that partake of it this day, a Blessed instrument of Union with Christ, of pardon and peace, of health and blessing, of holiness and life Eternal, through Jesus Christ our Lord. *Amen.*

II.

Holy and blessed are thou, O King of Eternal ages, fountain and giver of all righteousness.

* Holy

* Holy art thou the eternal and onely-begotten Son of God, our Lord Jesus Christ, Redeemer of the World.

* Holy art thou, O blessed Spirit, that searchest all things, even the depths and hidden things of God.

Thou, O God, art Almighty: thou art good and gracious, dreadfull and venerable, holy and mercifull to the work of thine own hands.

Thou didst make man according to thine Image; thou gavest him the riches and the rest of Paradise: When he fell and broke thy easie Commandment thou didst not despise his Folly, nor leave him in his sin, but didst chastise him with thy rod, and restrain him by thy Law, and instruct him by thy Prophets, and at last didst send thy Holy Son into the World, that he might renew and repair thy broken Image.

The People shall answer,

Blessed be God.

He coming from Heaven, and taking our flesh, by the power of the Holy Ghost of the Virgin *Mary*, conversed with men, and taught us the way of God, and the dispensation of eternal Life.

People

People.

Holy Jesus! Blessed be God.

But when for the redemption of us sinners he would suffer death upon the Cross without sin, for us who were nothing but sin and misery, in the night in which he was betrayed, he took bread, he looked up to Heaven, he gave thanks, he sanctified it, he brake it, and gave it to his Apostles, saying,

(Take, eat, * This is my Body which is broken for you. Doe this in remembrance of me.

* *The Minister at those words shall touch the Bread.*

Likewise after Supper he took the Cup, and when he had given thanks and blessed it he gave it to them, saying,

Drink ye all of this, for * this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins. Doe this in remembrance of me.

* *Here he must touch or handle the Chalice.*

For as often as ye shall eat this Bread, and drink this Cup, ye shall shew forth the Lords death till he come.

The People shall answer,

Amen.

Minister.

Minister.

We believe, and we confess.

People.

We declare thy Death, and confess thy Resurrection.

Then the Minister kneeling shall say this Prayer of Oblation.

I.

WE Sinners thy unworthy Servants, in remembrance of thy life-giving passion, thy cross and thy pains, thy death and thy burial, thy resurrection from the dead, and thy ascension into Heaven, thy sitting at the right hand of God, making intercession for us, and expecting with fear and trembling thy formidable and glorious return to judge the quick and dead, when thou shalt render to every man according to his works; doe humbly present to thee, O Lord, this present Sacrifice of remembrance and thanksgiving, humbly and passionately praying thee not to deal with us according to our sins, nor recompence us after our transgressions; but according to thy abundant mercy, and infinite goodness, to blot out and take away the hand-writing that is against us in the Book of Remembrances which thou hast written: and that thou wilt give unto us spiritual, celestial, and eternal Gifts, which neither eye hath

hath seen, nor ear hath heard, neither hath it entered into the heart of man to understand, which God hath prepared for them that love him, thorough Jesus Christ our Lord. *Amen.*

Then shall follow the reception and distribution of the Holy Sacrament.

The Minister first receiving, and privately saying this short Prayer.

O Blessed Jesus, my Lord and my God, thou art the celestial food and the life of every man that cometh unto thee. I have sinned against Heaven and before thee, and am not worthy to partake of these holy Mysteries: but thou art my merciful Saviour: Grant that I may religiously, thankfully, and without reproof partake of thy blessed Body and Blood for the remission of my sins, and unto life eternal. *Amen.*

Then reverently taking in his hand the consecrated Bread, that he means to eat, let him say,

THE Body of our Lord Jesus which was broken for me, preserve my Body and Soul into everlasting life. *Amen.*

Then

Then praying awhile privately, let him receive the Chalice, saying,

THE Blood of our Lord Jesus Christ which was shed for the remission of my sins, cleanse my Soul, and preserve it into everlasting life. *Amen.*

Then let him pray awhile privately, and recommend to God his own personal necessities spiritual and temporal, and the needs of all his Relatives, &c.

After that, let him distribute it first to the Clergy that helps to officiate, and after that, to the whole Congregation that offers themselves, saying the same words, changing the person.

While the Minister of the Mysteries is praying privately, the People may secretly pray thus, or to this purpose;

I Believe, O God, and confess that thou art Christ the Son of the living God, who came into the World to save Sinners, whereof I am chief. Lord, make me this day partaker of thy heavenly Table; for thou dost not give thy secrets to thy Enemies, but to the Sons of thine own House. Let me never give thee a Judas kiss; I confess thee and thy glories,

glories, I invocate thee and thy mercies: I trust upon thee and thy goodness like the Thief upon the Cross; Lord, remember me in thy Kingdom, with the remembrances of an everlasting love.

Lord, I am not worthy that thou shouldest come under my roof; but as thou didst vouchsafe to lie in a Manger with Beasts, and to enter into the house of *Simon* the leper, nor didst despise the repenting Harlot when she kissed thy Feet; so vouchsafe to lodge in my Soul, though it be a place of beastly affections and unreasonable passions; throw them out and dwell there for ever; purifie my Soul, accept the Sinner, cleanse the Leper, so shall I be worthy to partake of this divine Banquet. *Amen.*

When every of the Communicants hath received in both kinds, let the Paten and Chalice (if any of the consecrated Elements remain) be decently covered, and then shall follow these Prayers.

The

The Poſt-Communion.

The Miniſter and People devoutly kneeling, ſhall ſay the Lord's Prayer, the People repeating every Petition after the Miniſter.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, The Power and the Glory, For ever and ever. *Amen.*

Then the Miniſter ſhall pray this Prayer for the Catholick Church.

I.

RECeive, O Eternal God, this Sacrifice for and in behalf of all Chriſtian People whom thou haſt redeemed with the Blood of thy Son, and purchaſed as thine own inheritance. From the fountains of mercy, the ſprings of our bleſſed Saviour, let all thy People upon whom the name of Jeſus is called, receive Confirmation and increaſe of Grace, fruit-

fruitfulneſs in good works, and perfect underſtanding in the way of Godlineſs: Defend, O God, thy Church, and preſerve her from all Hereſie and Scandal, from Sacrilege and Simony, from Covetouſneſs and Pride, from Factions and Schiſm, from Atheiſm and Irreligion, from all that perſecute the Truth, and from all that work Wickedneſs, and let not the Gates of Hell prevail againſt her, nor any Evil come near to hurt her.

II.

Give thy Bleſſing, O God, to this Nation; remember us for good and not for evil; be reconciled unto us in the Son of thy love, and let not thine anger be any longer upon us, nor thy jealouſie burn like fire. Send us health and peace, juſtice and truth, good laws and good government; an excellent religion, undivided, undiſturbed; temperate air, ſeaſonable ſhowers, wholeſom dews, fruitful ſeaſons: Crown the year with goodneſs, and let the clouds drop fatneſs, that we may glorifie thy name, and confeſs thy goodneſs while thou beareſt witneſs to us from Heaven, filling our hearts with food and gladneſs.

III.

With a propitious eye and a great pity behold the miſeries of mankind; put a ſpeedy period to all our ſins and to all our calamities:

ties: Hear the ſighings of the diſtreſſed, the groans of the ſick, the prayers of the oppreſſed, the deſires of the poor and needy; ſupport the weakneſs of them that languiſh and faint, eaſe the pains of them that are in affliction and call to thee for help. Take from the miſerable all tediouſneſs of ſpirit and deſpair: Pardon all the penitents, reform the vitious, confirm the holy, and let them be holy ſtill; pity the folly of young men, their little reaſon and great paſſion; ſuccour the infirmities and temptations of the aged, preſerving them that they may not ſin towards the end of their lives, for Jeſus Chriſt his ſake.

IV.

Admit, O bleſſed God, into the ſociety of our prayers, and the benefits of this Euchariſt, our Fathers and Brethren, our Wives and Children, our Friends and Benefactors, our Charges and Relatives, all that have deſired our Prayers and all that need them, all that we have, and all that we have not remembred; thou knoweſt all their neceſſities and all their dwellings; their joys and their ſorrows, their hopes and their fears, the number of their ſins and the meaſures of their repentances; O dear God, ſanctifie them and us, let our portion be in the good things of God, in Religion and Purity, in the peace of Conſcience,

ſcience, and the joys of the Holy Ghoſt, in the love of God and of our Neighbours. O gather us to the feet of thy Elect when thou wilt, and in what manner thou art pleaſed: onely let us appear before thee without ſhame and without ſins, through the merits of Jeſus Chriſt, our moſt merciful Saviour and Redeemer. *Amen.*

Then ſhall follow the Euchariſtical Prayers.

I.

GLory be to thee, O God our Father, who haſt vouchſafed to make us at this time partakers of the Body and Blood of thy holy Son: We offer unto thee, O God, our ſelves, our Souls and Bodies, to be a reaſonable, holy, and living Sacrifice unto thee: Keep us under the ſhadow of thy Wings, and defend us from all evil, and conduct us by thy Holy Spirit of Grace into all good; for thou who haſt given thy holy Son unto us, how ſhalt not thou with him give us all things elſe? bleſſed be the Name of our God for ever and ever. *Amen.*

II.

Glory be to thee, O Chriſt, our King, the onely begotten Son of God, who wert pleas'd to become a ſacrifice for our ſins, a redemption from calamity, the phyſician and the

physick, the life and the health, the meat and the drink of our Souls; thou by thy unspeakable mercy didst descend to the weakness of sinful flesh remaining still in the perfect purity of Spirit, and hast made us partakers of thy holy Body and Blood: O condemn us not when thou comest to judgment, but keep us ever in thy truth, in thy fear, and in thy favour, that we may have our portion in thine inheritance, where holiness and purity, where joy and everlasting praises do dwell for ever and ever. *Amen.*

III.

Proceeding from glory to glory, we still glorifie thee, O Father of Spirits, and pray thee for ever to continue thy goodness towards us. Direct our way aright, establish us in holy purposes, keep us unspotted in thy faith, let the enemy have no part in us, but conform us for ever to the likeness of thy holy Son; lead us on to the perfect adoption of our Souls, and to the redemption of our Bodies from corruption, and fill our hearts and tongues with everlasting praises of thy name through Jesus Christ our Lord. *Amen.*

The Bleſſing.

THE Peace of God which paſſeth all underſtanding keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, Father, Son and Holy Spirit, be upon you, and abide with you, and be your portion for ever and ever. *Amen.*

The End of the Communion Office.

A FORM OF ADMINISTRATION OF THE Holy Sacrament OF BAPTISM.

A Form of Administration OF THE HOLY SACRAMENT OF BAPTISM.

Pure Water being provided and put into the Fount, or into a Lavatory of silver, or some other clean vessel, fit and decent for this sacred Action; the Minister being vested in an Ecclesiastical Habit, shall begin with this exhortation.

Dearly beloved Brethren,

"FOrasmuch as from our first Parents "we derive nothing but flesh and "corruption, and that *flesh and* "*blood cannot inherit the kingdom of heaven*; "it is necessary that every man who is reckon-"ed in Adam should be also reckoned in "Christ, that every one who is born of the

" flesh be also born again, and born of the " spirit, that every son of man by nature may " become the son of God by adoption, be in- " corporated into Christ, intitled to the " promises, and become Heir of Heaven by " Grace and Faith in Jesus Christ; and that " this cannot be done but by being admitted " to the Covenant of Grace in Baptism; our " Blessed Saviour, saying, that *except a man* " *be born again of water and of the spirit, he can-* " *not enter into the kingdom of God*; let us hum- " bly and devoutly pray unto God in the " name of our Lord Jesus Christ, that he " will be pleased to send down his holy Spirit " upon these waters of Baptism; that they " may become to this Infant [* *all that shall be washed in them*] " a laver of regenera- " tion, and a well of water " springing up to life eternal: " and that this Infant may be " admitted to the Covenant " of Grace and Pardon, of " Mercy and Holiness, recei- " ving from Grace, what by " Nature he cannot have, " that being Baptized in Water to the re- " mission of Sins, he may all his life walk in " this Covenant of Grace and Holiness, as a " lively member of the holy Church, which " is the mystical Body of Christ our Head.

* *If the place be populous and Baptisms frequent, & this water be kept (as it is usual in most Churches both of East and West:) then that clause within the Columns may be used, else not.*

Let

Let us pray.

I.

O Almighty and Eternal God, Father of Men and Angels, Lord of Heaven and Earth, whose Spirit moving upon the Waters at the beginning of the World, produced every living, and every moving Creature; thou by the flood of Waters didst wash away the iniquity of the Old World, and by preserving to thy self a generation of holy Persons, whom thou didst bring up from those Waters, didst consign to us a type of regeneration: Look, O Lord, graciously upon the Face of thy Church, and multiply in her thy regenerations, and the new-births of thy Spirit. With the abundance of thy Grace make thy holy City to rejoice, and still open this holy Fountain of Baptism, for the Reformation and Sanctification of all the Nations of the World; that thy blessed Spirit sanctifying these Waters, a new and heavenly Off-spring may hence arise, full of health and light; that humane Nature, which was made after thy own Image, being reformed and restored to the honour of its first beginning, may be cleansed from all the impure adherencies of Sin, preserved from the dominion of it, and rescued from all its sad Effects, that what shall be so born in the Womb of the Church,

may dwell in the Houſe of God, and reign with thee for ever in the inheritance of our bleſſed Lord and Saviour Jeſus. *Amen.*

II.

OUR Bleſſed Lord and Saviour Jeſus, who was Baptized of *John* in *Jordan*, who walked upon the Waters, who converted Water into Wine, who out of his precious ſide ſhed forth Blood and Water, the two Sacraments of Life, unto his holy Church, and commanded his Diſciples to teach all Nations, Baptizing them with Water in the Name of the Father, of the Son, and of the Holy Ghoſt: He bleſs and ſanctifie by his holy Spirit this Water, that it may be inſtrumental and effective of Grace, of Pardon and Sanctification: Hear us, O moſt gracious God, that whoſoever ſhall be Baptized in this Water may be renewed by thy Grace, juſtified by thy Mercy, ſanctified by thy Spirit, preſerved by thy Providence, and guided by thy Word, that in this Water, ſpringing from the Paradiſe of God, the Soul [or Souls] preſented unto thee may be cleanſed and purified, and that there may be added to thy Church daily ſuch as ſhall be ſaved in the day of thy glorious appearing, O bleſſed Lord and Saviour Jeſus. *Amen.*

Then

Then the Miniſter and People ariſing from their knees, the following Goſpel ſhall be read.

Hear the words of the holy Goſpel written by S. *Matthew*, in the third Chapter, *&c.*

Verſe 13. *to verſe* 17. *incluſively.*

"THen cometh Jeſus from Galilee to Jor-
"dan unto John to be baptized of him.
"* But John forbad him, ſaying, I have need
"to be baptized of thee, and comeſt thou to
"me? And Jeſus anſwering ſaid unto him,
"Suffer it to be ſo now; for thus it becometh
"us to fulfil all righteouſneſs. Then he ſuf-
"fered him. And Jeſus when he was bapti-
"zed went up ſtraitway out of the water,
"and loe the Heavens were opened unto
"him, and he ſaw the Spirit of God deſcend-
"ing like a Dove, and lighting upon him.
"* And loe a voice from Heaven ſaying,
"This is my beloved Son, in whom I am well
"pleaſed.

Hear

Hear likewiſe what S. *Mark* writeth in his tenth Chapter.

Verſe 13. *and* 17. *excluſively.*

"THE Jews] brought Children [to Chriſt] "that he ſhould touch them, and his "Diſciples rebuked thoſe that brought them. "* But when Jeſus ſaw it, he was much diſ-"pleaſed, and ſaid unto them, Suffer the lit-"tle Children to come unto me, and forbid "them not, for of ſuch is the Kingdom of "God. Verily I ſay unto you, whoſoever "ſhall not receive the Kingdom of God as a "little Child, he ſhall not enter therein. "* And he took them up in his arms, put his "hands upon them, and bleſſed them.

Friends,

"IN theſe Goſpels you ſee the Actions, and "hear the Words of our bleſſed Saviour. "how he commanded little Children to be "brought unto him, how he rebuked thoſe "that would have kept them away, how "readily he bleſſed them, how kindly he em-"braced them, how he pronounced them ca-"pable of, and intitled to the Kingdom "of God: How he commanded us to receive "the Kingdom as Infants received it, and af-

"firmed

"firmed that we can no way receive it but "by being like them: You know also, that, "although Christ commanded them to be "brought unto him, there is no ordinary and "appointed way for Infants to come to Christ, "and no way possible for them to be brought "to Christ, but by this new birth and rege-"neration in the laver of Baptism: You see "also by the example and words of our bles-"sed Lord himself, that even the most inno-"cent persons ought to be baptized: For he "himself, who knew no sin, was yet bapti-"zed in the Baptism of Repentance, and so "to doe was the fulfilling of Righteousness; "we may therefore easily perceive that the "innocence of Infants, and their freedom "from actual Sin, cannot excuse them from "Baptism: And if we remember, that al-"though our blessed Saviour required Faith "of them who came to be healed of their "diseases, yet by the * Faith "of others, who came in be-"half of such as could not be "brought, or could not come, "the sick person was healed; "we are sufficiently instructed, that although "Infants have no more actual Faith than they "have actual Sin; yet the Faith of others "can be, and is by the usual and revealed "method of the divine Mercy as well impu-"ted to them, to the purposes of Grace and

Matth. viij. 13. & Matth. ix. 28. John iv. 50. Mark ix. 23.

"Life,

"Life, as the Sin of *Adam* can be imputed "to the purpoſes of death; that *as in Adam* "*all die, ſo in Chriſt all ſhould be made alive*: "we may therefore from theſe certain evi- "dences conclude, that God alloweth in you "this Obedience and Charity, in bringing "this Child to Chriſt, to receive all bleſſings "of which he is capable, and a title to the Pro- "miſes and Adoption, to be the Child of God, "a Sanctification by the Spirit, a Deſignation "to the Service of Chriſt, and puting him "into the order of eternal "Life. Therefore [as Cir- "cumciſion was the ſeal of the "Righteouſneſs of Faith, and "yet miniſtred to Infants eight "days old, and commanded "ſo ſeverely, that God ſaid, "the Uncircumciſed Child, whoſe fleſh is not "Circumciſed, that Soul ſhall be cut off from "his people: So Baptiſm, "which is now the * ſeal of "the ſame Faith and the ſame "Righteouſneſs, and a figure "like unto the former, is to be adminiſtred to "Infants, although they have no more actu- "al Faith than the Children of the *Iſraelites* "had; our bleſſed Saviour having made Ba- "ptiſm as neceſſary in the New Teſtament, "as Circumciſion in the Old. For becauſe "little Children can receive the Kingdom of "God,

All this may be omitted between the Columns, according to the diſcretion of him that miniſters.

* Rom. iv. 11, 12, 13, 17. Gal. iij 14, 29.

"God, and in Infants there is no incapacity "of receiving the Mercies of God, the Ado- "ption to be Children of God, a Title to "the Promises, the Covenant of Repentance, "and a Right to Pardon; whosoever shall "deny to baptize Infants when he is justly re- "quired, is Sacrilegious and Uncharitable. "Since therefore the Church of God hath so "great, so clear, so indubitable a warrant "to baptize Infants, and therefore did al- "ways practice it] let us humbly and cha- "ritably give thanks to God for his great "Mercies unto us all, and with meekness and "love, recommend this Child to the Grace "of God.

Let us pray.

I.

O Almighty and Eternal God, who hast redeemed us from sin and shame, from the Gates of Hell and the Sting of Death, and from Ignorance and Darkness by thy holy Son, who is that Light which lightneth every man that cometh into the World; we praise and glorifie thy Name, that thou hast called us to the knowledge of thy Will, and the love of thy Name, and the service of thy Majesty, which is perfect freedom, the freedom of the Sons of God.

II. As

II.

As thou haſt dealt graciouſly with us, ſo deal with this Infant, whom we humbly bring and offer to our bleſſed Saviour Jeſus, that he ſhould receive him, and bleſs him with the Bleſſings of an everlaſting Love. Receive him, O moſt gracious Lord, who is thy Child by Creation, make him thine alſo by Adoption into thy Covenant of Grace and Favour; let him be conſigned with thy Sacrament, be admitted into Chriſt's Kingdom, enter into his Warfare, believe his Doctrine, labour and hope for his Promiſes, that this Child, witneſſing here a good Confeſſion, may have his Underſtanding for ever brought unto the Obedience, his Affections to the Love, and all his Faculties to the ſervice of Chriſt; and after he hath ſerved thee in his Generation he may receive his part and portion in thy Glory, through Jeſus Chriſt our Lord.

Then ariſing from their knees the Miniſter ſhall ſay unto the Godfathers and Godmothers as followeth:

"WEllbeloved friends, you have brought "this child to be preſented unto "Chriſt as a ſervant of his laws and a Diſci- "ple of his doctrine, ye have prayed that "God would receive him and give him a

"portion

"portion in the Gospel and kingdom of his "Son; ye have heard what promises God "hath made on his part, and ye believe and "know all *his words are yea, and Amen*, and "*not one tittle of them shall pass unaccomplished*; "now therefore because it is a Covenant of "grace and favour on God's part, and of "faith and obedience on ours, though God "prevents us with his grace, and begins to "doe for us before we can doe any thing for "him, yet you, under whose power this "child is, and by whose faith and charity "this child comes to Christ in holy Baptism, "must also on his [or her] behalf promise "that he will forsake the Devil and all his "wicked works, that he will faithfully be-"lieve Christ's holy Gospel, and dutifully "keep all Christ's Commandments.

Minister.

Dost thou abjure and renounce and promise to forsake the Devil and all his wicked works, not to listen to his temptations, not to be led by the flesh, by the vain powers of the world, by carnal or covetous desires, but thou wilt be the servant of the Lord Jesus?

Answer.

I forsake them all, and will be a servant of Jesus.

Minister.

Dost thou believe in God the Father Almighty, maker of Heaven and Earth? And

in

in Jesus Christ his onely-begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the World to Judge the quick and the dead? And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I will profess and stedfastly believe.

Minister.

Wilt thou be baptized into this faith?

Answer.

That is my desire.

Let us Pray.

O Almighty God, who hast given the promise of thy Spirit to us and to our children, even to as many as the Lord our God shall call; Give thy holy Spirit to this infant that the evil spirits of darkness may not take thy portion from thee, nor hurt the body, nor deceive the understanding, nor corrupt the

the will, nor tempt the affections of this infant: but that thy Spirit who bloweth where it listeth, and no man knows whence he cometh nor whither he goeth, may be in this child as the seed of God springing up to life eternal, that the kingdom of God which is within, and cometh not with observation, may early rule and conduct this infant, prevent the folly of his childhood from growing up to sins in his youth, and may work strongly in him when his weakness, his ignorances, and temptations are most powerful to prevail upon him; that from his cradle to his grave he may be guided by the Spirit of God in the paths of the divine Commandments. Admit him, O God, into the bosom of the Church, into the arms of thy mercy, into a right of the promises, into the Service of Christ, into the Communion of Saints; and give him power to become the Son of God, that being buried with Christ in Baptism, he may also rise with him through the faith of the operation of God through the same our Blessed Lord and Saviour Jesus Christ. *Amen.*

Then the Minister of the Sacrament shall take the child in his arms and ask the Name.

Then

Then nameing the Child aloud he shall dip the head or face or body of the Child in the water, saying.

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

Dipping the head at the naming of the holy Trinity.

If the Child be weak, or any other great Cause intervene, it may suffice instead of dipping to sprinkle water on the face, using the same form of words.

Then shall the Priest make the sign of the Cross upon the Childs forehead, saying,

"WE sign this child with the sign of the "Cross, and enroll him a Souldier "under the banner of Christ, to signifie (and "as a ceremony to represent) that the duty "of this and all baptized persons is manfully "to fight under the banner of Christ against "the flesh, the world, and the Devil, all the "days of their life: and by the power which "Christ our Blessed Lord who hath the key "of David hath given unto me, I admit this "child into the Communion of Saints, into

"the

"the bosom of the visible Church, the King-
"dom of Grace, and the title to the promi-
"ses Evangelical, and the hopes of glory.

OUr Blessed Lord and Saviour Jesus, who when he had overcome the sharpness of death did open the kingdom of heaven to all believers, and gave unto his Church the keys of the kingdom, that his ministers might let into it all that come to him; he of his infinite goodness and truth, make good his gracious promises upon this infant, that what we doe on earth according to his will, he may confirm in heaven by his spirit and by his word, to the glory of the blessed and undivided Trinity, God the Father, Son, and Holy Ghost. *Amen.*

Then shall the Minister add this Invitation.

SEeing now (dearly Beloved) that this Infant hath received holy Baptism, and is washed in the laver of regeneration, admitted into the bosom of the Church, into the Covenant of faith and repentance, pardon and holiness; let us give thanks to God for these graces, and pray that this child may lead his life according to the present undertaking.

I.

WE give thee thanks and praiſe O heavenly and moſt gracious Father, that it hath pleaſed thee to call this child to thy holy Baptiſm, to renew him with thy holy Spirit, to admit him into the Church, to adopt him for thy child, and to receive him unto the profeſſion of thy faith: and we humbly beſeech thee to grant unto him thy grace to accompany him all the days of his life, that he may hold faſt the profeſſion of his faith, making his calling and election ſure, that his body being waſhed in pure water, and he taſting of the heavenly gift, being made partaker of the holy Ghoſt, and ſprinkled in his heart from an evil Conſcience, he may follow thee in the regeneration, and after the end of this life he may for ever be with them who have waſhed their robes and made them white in the blood of the Lamb. Grant this, O God our Father, through Jeſus Chriſt our Bleſſed Saviour and Redeemer.

II.

O moſt holy, moſt gracious Saviour Jeſus who loveſt thy Church, and haſt given thy ſelf for it, that thou mayeſt ſanctifie and cleanſe it with the waſhing of water in the word; do thou with thy holy Spirit enlighten, and with thy word inſtruct the underſtanding of this child that he may live by faith, and may receive the ſecrets of thy kingdom,

and

and know thy will, and obey thy laws, and promote thy glory.

III.

O God be thou his Father for ever, Christ his elder Brother and his Lord; the Church his Mother; let the body of Christ be his food, the blood of Christ his drink, and the Spirit the earnest of his inheritance. Let faith be his learning, Religion his imployment, his whole life be spiritual, heaven the object of his hopes, and the end of his labours; let him be thy servant in the kingdom of grace, and thy Son in the kingdom of glory through Jesus Christ our Lord. *Amen.*

Then shall the Priest add this blessing,

OUr Blessed Lord God, the Father of men and Angels, who hath sent forth his Angels ministers, appointing them to minister to the good of them who shall be heirs of salvation, he of his mercy and goodness send his Holy Angel to be the Guardian of this child, and keep him from the danger and violence of fire and water, of falls and sad accidents, from evil tongues, and evil eyes, from witchcraft and all impressions of the spirits of darkness, from Convulsions and Rickets, from madness and stupidity, from folly and evil principles, from bad examples and from evil teachers, from crookedness and deformity, from

from the mutilation of a member or the loſs of ſenſe, from being uſeleſs and unprofitable, from being impious, harſh natur'd and unreaſonable; and make him a wiſe, uſeful, and a holy perſon, belov'd of men, and belov'd of God, through Jeſus Chriſt our Lord. *Amen. Amen.*

YOU the Godfathers and Godmothers of the child as you have done this charity to the infant to bring him to Holy Baptiſm, ſo you muſt be ſure to continue your care over him till he be inſtructed in his duty, taught what vow he hath made by you, and how he ſhall perform it: To this purpoſe you ſhall take care that he may learn the Lord's Prayer, the Apoſtles Creed, and the Commandments of our Lord, that he may know how to pray, what to believe, and what to practiſe; and when he is in all theſe things competently inſtructed, neglect not any opportunity of bringing him to the Biſhop that he, by impoſition of hands and invocation of the holy Spirit of God, may procure bleſſing and ſpiritual ſtrength to this child. Which duty when you have done you are diſcharged of this truſt, and from the mercies of God may humbly hope for the reward of your charity.

So ends the Office of Baptiſm.

THE

THE DEVOTIONS AND PROPER OFFICES FOR WOMEN.

DEVOTIONS

IN THE

PROPER OFFICES

FOR

WOMEN.

AN OFFICE FOR Safe CHILD-BIRTH.

I.

O Almighty Father of Men and Angels, in whose hands are the keys of Life and Death, of the Womb and of the Grave, look down at this time in great Mercy and gentlest Compassion upon thy Servant. Thou hast, O God, upon the weakest of Mankind fixed the sharpest decree of painful Childbirth; but so thou lovest to magnifie thy Mercies and thy Power, that thy strength may be seen in our weakness; so let it be, O God, unto thy Handmaid, let thy loving kindness be her confidence and her rest, her hope and her security, now and in the hour of her Travail.

II.

Lord, let thy holy Angels be preſent with thy Servant, in their holy and charitable Miniſteries about her perſon; it is a great thing that we require; but we beg it of the great King of Heaven and Earth, the Lord of Angels, who hath promiſed that his Angels ſhall ſtand in circuit round about them that fear the Lord: Look, O Lord, upon her fear, it is humble, but it is trembling: Look upon her love, and make it what it is not yet: Do thou ſanctifie her fear of thee, and change it into obedience, and carefulneſs of duty; increaſe her love of thee, and make it to be pure and perfect, operative and buſie, zealous and obedient; make it to grow up to the perfections of a Chriſtian, and paſs unto the beauties of Holineſs; ſo ſhall thy ſervant feel thy daily mercies, and no evil ſhall come near to hurt her.

III.

Gracious Father, give thy ſervant leave to rely upon thy glorious Promiſes. Thou haſt commanded us to call upon thee in our trouble, and haſt promiſed to deliver us: O look upon thy Handmaid, leave her not, nor forſake her, for trouble is hard at hand, and there

there is none that can help or deliver, but onely thou, O God. In thee, O Lord, doe we truſt, let thy ſervants never be confounded. Be pleaſed, O Lord, to give thy ſervant patience, and dereliction of her own deſires, perfect reſignation of her own will, and a conformity to thine; that ſhe may with joy receive the bleſſing which thou wilt chuſe for her, and which we humbly beg of thee, even that ſhe may have a holy, a healthful, a joyful and a ſafe deliverance of her burden: Lord, keep her from all ſad accidents, and evil contingencies, from violent pains and paſſions, from all undecency of Comportment and unquietneſs of Spirit, from impatience and deſpair, from doing any thing that is criminal, or feeling any thing that is intolerable.

IV.

O Lord our God, give thy ſervants leave to pray unto thee in behalf of this thy Handmaid, that thou wilt not cut her off in the midſt of her days, nor forſake her when her ſtrength faileth: but ſpare her, O God, not for any purpoſes of vanity, or the ſatisfaction of any impotent or ſecular deſires, but that ſhe may live to ſerve thee, to redeem her time miſpent in folly, to get victory over temptations, and perfect dominion

over her passions, to grow great in religion, and of an excellent Charity and Devotion. O spare her a little, that she may recover her strength, before she goes hence and be no more seen; so shall thy servant rejoice in thy mercies, and speak of thy loving-kindness in the Church of thy redeemed Ones, and will spend her days in Holiness and zealous pursuances of Religion. Remove her sins far from her, as the East is from the West; for thou didst send thy most holy Son to die for us, and redeem us from all the powers of Sin and Hell: Thou knowest whereof we were made, and remembrest that we are but dust: O doe not visit her sins upon her by a hasty death, but manifest thy mercies and thy pardon, by giving her a mighty Grace, that she may live a holy life: And be pleas'd to grant this also, that those impresses of pious resolutions, and religious purposes of fear and love, of hope and desire, which thy Grace in the circumstances of her present condition makes upon her, may abide in her soul for ever; and in the days of ease and safety, may be as operative and productive of Holiness, as now they are of a hearty Prayer, and passionate Desires for thy Mercies upon her, in a safe and blessed Child-birth.

V. Lord

V.

"Lord bless her Child, grant it may be born with a right shape, and a perfect body, with a comely countenance, and streight limbs, with intire senses, and expedite faculties, with an excellent power of understanding, and sweet dispositions; and let thy holy Spirit of Grace conduct it to the Sacrament of Baptism, and in safety and holiness from the Cradle to the Grave. Grant this, O Eternal God, for his sake who was born of a holy Maid, and suffered the infirmities of Nature, and died for our Sins, and rose again for our Justification, even our Lord and Saviour Jesus Christ. *Amen.*

An Office of Publick Thanksgiving for Women after their delivery from Child-birth; [or any great Sickness, or Calamity, or Fear.]

At the end of Morning Prayer immediately before the blessing, the woman presenting her self before God on her knees in some convenient place near to him that ministers; begin with this exhortation.

"FOrasmuch as it hath pleased Almighty "God, who hath commanded us when "we are afflicted to pray, and hath promi- "sed to be with us in trouble; to make "good his truth and mercy unto you, in "standing at your right hand in the day of "your sorrow and danger, giving you safe "deliverance, [* *and a li-* "*ving and hopeful Child*] you "shall therefore return to him "the sacrifice of a thankful "and joyful heart, in an hum- "ble acknowledgment of the divine Mercies "and Goodness unto you, in this great Bles- "sing

* *This may be inserted or omitted, according to the present circumstances.*

"ſing and Deliverance [from the pain and "peril of Childbirth.] *Or elſe name any other "inſtance in which the miniſter is required to give "thanks.*

The Pſalm or Hymn of Thankſgiving.

*THE Lord is my Shepherd, I ſhall not want: he maketh me lie down in green paſtures, he leadeth me beſides the ſtill waters.

¶ He reſtoreth my Soul: he leadeth me in the paths of righteouſneſs for his names ſake.

*Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff they comfort me.

¶ I will declare thy name unto my Brethren: in the midſt of the Congregation will I praiſe thee.

*Ye that fear the Lord praiſe him, for he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cryed unto him he heard.

¶ O Lord my God, I cryed unto thee: and thou haſt healed me.

*O Lord, thou haſt brought up my Soul from the grave: thou haſt kept me alive that I ſhould not go down to the pit.

¶ Sing unto the Lord, O ye Saints of his: and give thanks at the remembrance of his holineſs.

* For his anger endureth but for a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

¶ I cryed unto thee, O Lord: unto the Lord I made my supplication.

* What profit is there in my blood, when I go down into the pit? shall the dust praise thee? shall it declare thy truth?

¶ Hear, O Lord, and have mercy upon me: Lord be thou my helper.

* Thou hast turned, for me, my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness.

¶ To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks to thee for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or else say the [Te Deum.]

* WE praise thee, O God: we acknowledge thee to be the Lord.

¶ All the Earth doth worship thee: the Father everlasting.

* To thee all Angels cry aloud: the Heavens and all the powers therein.

¶ To thee Cherubim and Seraphim: continually do cry,

* Holy, holy, holy: Lord God of Sabboth,

¶ Heaven

¶ Heaven and Earth are full of the majesty: of thy glory.

* The glorious company of the Apostles: praise thee.

¶ The goodly fellowship of the Prophets: praise thee.

* The noble army of Martyrs: praise thee.

¶ The holy Church throughout all the world: doth acknowledge thee:

* The Father; of an infinite majesty.

¶ Thy honourable, true: and only Son.

* Also the holy Ghost: the Comforter.

¶ Thou art the King of glory: O Christ.

* Thou art the everlasting Son: of the Father.

¶ When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

* When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all Believers.

¶ Thou sittest at the right hand of God; in the glory of the Father.

* We believe that thou shalt come; to be our Judge.

¶ We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

* Make them to be numbred with thy Saints in glory everlasting.

¶ O Lord save thy People: and bless thine Heritage.

* Govern

* Govern them: and lift them up for ever
℣ Day by day: we magnifie thee.
* And we worſhip thy name, ever world without end.
℣ Vouchſafe, O Lord: to keep us this day without ſin.
* O Lord have mercy upon us: have mercy upon us.
℣ O Lord, let thy mercy lighten upon us, as our truſt is in thee.
* O Lord, in thee have I truſted: let me never be confounded.

Miniſter.

The Lord be with you.

Anſwer:

And with thy Spirit.

Let us pray.

O Moſt merciful Saviour and Redeemer Jeſus, who wert born of a pure and a holy Maid; who haſt felt the Calamities of Mankind, and knoweſt how to pity our Infirmities, and rejoiceſt in doing and ſhewing mercy to all that need, and to all that call to thee for ſuccour; we give thee thanks and praiſe, that thou haſt heard the prayers, and conſidered the cries, and relieved the neceſſities of this thy ſervant, and kept her life from the

the Grave, ſtill continuing to her a portion in the land of the living, and oppertunities of ſerving thee. O be pleaſed to continue and increaſe, and to ſanctifie thy mercies to thy ſervant: Pardon all her ſins, pity her Infirmities, enable her duty, keep her from all evil by thy bleſſed Providence, let her portion be in the things of God and of Religion, in the light of thy countenance, and the ſervice of thy Majeſty; that ſhe walking humbly and devoutly before thee; piouſly and dutifully to her Relatives, doing juſtice, and giving good Example to thoſe with whom ſhe ſhall converſe, may find the rewards of holineſs, and the eternal mercies of God, in the day of thy glorious appearing, O bleſſed Saviour and Redeemer Jeſus. *Amen.*

Then ſhall be added this form of Bleſſing.

THE Lord bleſs you, and keep you. The Lord make his Face to ſhine upon you, and be gracious unto you. The Lord lift up the light of his Countenance upon you, and give you peace.

The bleſſing of God Almighty, the Father, Son, and Holy Ghoſt, be amongſt you, and abide with you, and be your portion for ever and ever. *Amen.*

A Prayer

A Prayer to be said immediately after the Womans delivery, either by the Priest, or any other in attendance.

O Almighty Lord and Father, who healest every sickness and every disease, and art ever gracious, and always present to the Prayers of them who in the day of trouble call upon thy holy Name; thou hast given delivery to this thy servant, [*and made her the Mother of a living Child*] still be pleased to continue and renew thy loving kindness unto her; keep her from all violent accidents and intolerable pains, from colds and fevers, defend her by the custody of thy holy Angels of Light, from all impresses of the Powers of Darkness: Give her rest and sleep, a quiet Spirit, and an easie Body, confidence in thee, and a daily sense of thy mercies; a speedy restitution of health and strength, and a thankful heart to praise thee in the Congregation of Saints, and to serve thee with an increasing and a persevering duty all the days of her life, through Jesus Christ our Lord. *Amen.*

Then

Then if there be time and fitted circumstances, add this prayer for the Child.

O Eternal God who haſt promiſed to be a Father to a thouſand generations of them that love and fear thee; be pleaſed to bleſs this child who is newly come into a ſad and moſt ſinful world. O God, preſerve his life, and give him the grace and Sacrament of baptiſmal regeneration: doe thou receive him and enable him to receive thee, that he may have power to become the child of God; keep him [or her] from the Spirits that walk at noon, and from the evil Spirits of the night, from all charms and inchantments, from ſudden death and violent accidents: give unto him a gracious heart and an excellent underſtanding, a ready and unlooſed tongue, a healthful and a uſeful body and a wiſe ſoul, that he may ſerve thee and advance thy glory in this world, and may increaſe the number of thy Saints and ſervants in the kingdom of our Lord Jeſus. *Amen.*

To God the Father of our Lord Jeſus:
To the eternal Son of God, the Son of man:
To the Spirit of the Father and the Son:
Be all honour and glory, praiſe and thankſgiving, love and obedience, now and for evermore. *Amen.*

A Prayer to be said by a new married Wife entring into a Family,

I.

O Eternal God the Father of wisdom and mercy, thou hast been my guide and my defence all my days, thou didst take me from my mothers womb, and didst conduct me through the varieties of my life with much mercy, and the issues of a loving and wise providence; I bless thy name, O Lord, for all thy dispensations; thou hast done all things with infinite goodness and infinite wisdom: thou hast kept me from the effects of thy wrath, and the evils of my own infirmities; thou didst defend me from evils by the guard of Angels, and didst lead me into good by the conduct of thy holy Spirit: Thou hast always heard my prayer, ever being more ready to bless me than I to ask it: thou hast said unto me, *I will never leave thee nor forsake thee*; be therefore graciously pleased to hear the prayer of thy hand-maid, that I may have the aids of an excellent providence and a mighty grace to doe my duty in all my relations, in all varieties and changes of the world, until my great change shall come.

II.

Give thy bleſſing to thy ſervant my dear Husband, give him a long life and a confirmed health; encircle him with bleſſings, adorn him with thy grace, nouriſh him with content, refreſh him with a perpetual ſucceſſion of comforts, let the light of thy Countenance be upon him in all his actions and the accidents of his life, and grant that he may ſtill more and more increaſe in the love and fear of thy holy name, that deſpiſing the things of this world he may hunger and thirſt after the things of God and of religion, and may have his portion in the gathering together of the Saints in the kingdom of grace and glory.

III.

Bleſs me, even me, O my Father, and grant that I may in all things doe my duty to thee my God: give me a perfect command over all my paſſions and affections, that they being ſubject to my will, and my will guided by reaſon, and my reaſon by religion, I may never ſuffer any undecency or violent tranſport, but may paſs through all the accidents of my life with meekneſs and a ſober ſpirit, with patience and charity, with prudence and holineſs. O be pleaſed to give thy ſervant

vant a right judgment in all things, that I may not be amazed at trifles, nor discomposed by every contrariety of accidents, nor passionate for the things of the world, nor discontent if thou shouldest smite me: but that I may with an even and a quiet spirit doe my duty, and comply with every variety of thy providence, and obey my Husband, and be amiable in his eyes, and useful and careful for his children: ever desiring to approve my self to thee in a holy and hearty obedience, in piety and devotion, in patience and humility, in chastity and purity, in all holiness of conversation: and doe thou give thy holy and blessed Spirit to guide and teach me all my days, that I may overcome all my infirmities, and comply with and bear the infirmities of others, and charitably pardon their errours, and fairly expound their actions, and wisely perceive their intentions, and with a Christian ingenuity deport my self in all things, giving offence to none but doing good to all I can; that I may receive pardon from thee for all my sins, and a pity for all my infirmities, and thy blessing upon all my actions, and a sanctification of all my intentions, and when my life is done I may have the peace of God, and the testimony of a holy Conscience to accompany me to my grave, and to consign me to a holy and a blessed resurrection, to partake of the inheritance which thou hast provided

provided for thy Saints and Servants. Grant this for Jesus Christ his sake our dearest Lord and Saviour. *Amen.*

For a fruitful Womb.

I.

O Most gracious and eternal God, Father and Lord of all the creatures, thou didst sanctifie marriage in the state of Innocence, in the dwellings of paradise, and didst design it for the production of mankind, and didst give it as one of the first blessings of mankind. O be pleased to look upon thy handmaid who waits for thy mercy, and humbly begs of thy infinite goodness to make me partaker of that blessing which thou didst design to all the sons and daughters of *Adam*: thou, O God, hast the keys of Heaven and Hell, of rain and providence, of the womb and the grave: O let not thy servant feel the curse of dry breasts and a barren womb, but make me a joyful Mother of children, that thy Handmaid may serve thee in increasing the number of thy redeemed ones, and may minister blessings to this family into which thou hast adopted me, and may bring comfort to my dear Husband, whom doe thou bless, and love, and sanctifie for ever.

II. O

II.

O God, I confeſs I am unworthy of this or any other favour; I am leſs than the leaſt of thy mercies, yet our weakneſs and unworthineſs cannot be the meaſures of thy mercy: thou art good and gracious, infinitely gracious, eſſentially good, and delighteſt in ſhewing mercy to them that call upon thee, and put their truſt in thee: O dear God, I remember that thou didſt relieve the ſorrows of thy ſervant Hannah, and gaveſt her the bleſſing of children; thou didſt bleſs the womb of Elizabeth who was barren; thou ſpakeſt the word and the rocks did rend, and they ſent forth a pleaſant ſtream: Thy hand is not ſhortned and thy mercies are not leſs than ever, no leſs than infinite, and why ſhould not thy ſervant hope that thou wilt hear my prayer, and grant the deſire of my ſoul? Even ſo, O gracious Father, let it be as thou pleaſeſt: thy wiſdom is infinite, and thy counſels are ſecret, and the ways and lines of thy providence are like the path of a bird in the air, not to be diſcovered by our weak ſight.

III. I

III.

I know O God that thou loveſt to hear our prayers, and thou delighteſt in the humble, paſſionate, and reſigned deſires of thy ſervants. Although, O God, I deſire this bleſſing with an earneſtneſs as great as any temporal favour, yet I humbly ſubmit my deſires, my intereſts, my content and all that I am or have to thy holy will and pleaſure, humbly begging of thee that I may chearfully ſuffer, and obediently doe thy will, and chuſe what thou chuſeſt, and obſerve the ways of thy providence, and revere thy judgment, and wait for thy mercy, and delight in thy diſpenſation, and expect that all things ſhall work together for good to them that fear thee. O let thy holy Spirit for ever be preſent with me, and make me to fear thee and to love thee above all the things in the world for ever, and then no ill can come unto thy ſervant: for whoſoever loves thee cannot periſh. Hear the prayer of thy ſervant, and relieve my ſorrow, and ſanctifie my deſires and accept me in the Son of thy love and of thy deſires, our Lord and Saviour Jeſus Chriſt. *Amen.*

A Prayer to be used by an afflicted Wife, in behalf of a vitious Husband.

I.

O Eternal Father, thou preserver of Men, thou great lover of Souls, who didst send thy holy Son to die, that Mankind might be redeemed, and sin might be destroyed: Thou knowest how intolerable a thing it is that a Soul should to eternal ages be incircled with thy wrath, and the indignation of a mighty and an angry God; and therefore dost love to doe miracles of mercy, because thou lovest not that a sinner should perish: Be pleased to give thy Handmaid leave to present her humble desires in behalf of a sinner, one sinner for another; the miserable for him that is ready to perish. Lord, look down in mercy upon my Husband; snatch him from the jaws of Hell, suffer him not to perish in his sin; but open his eyes with the light of thy Word and of thy Spirit, that he may espy his danger, that he may behold the deformity of his sins, [*the injuriousness of his actions, the folly of his pleasures,*] the iniquity of his vows.

II. Cleanse

II.

Cleanse his hands and heart from all Unrighteousness, [*from Blood-guiltiness, from Rapine, from Violence, from Cruelty,*] O Lord, and purifie his Soul and Body from all Impurity, [*from all Intemperance, from the violence and fury of Passion,*] giving him a perfect Repentance, and a perfect Pardon: and if it be thy will, let me also some way or other co-operate towards the recovery of his precious Soul; and be pleased to remember the sufferings of thy Handmaid, not that he may receive evil, but that I may find good from thy gracious hands, in the Day of Recompence, through Jesus Christ our Lord. *Amen.*

If she have escaped any violence intended against her, by his Malice or Passion, then add this Prayer of Thanksgiving.

O God, my God and Father, thou hast strangely preserved and rescued me from evil, thou hast made Decrees in Heaven for my safety and preservation; and for the glory of thy own Name, thou hast diverted the Arrow that was directed against me. What am I, O Lord, and what can I doe, or what have I done, that thou shouldst doe

doe this for me? I am, O God, a miſerable Sinner, and I can doe nothing without a mighty Grace; and I have done nothing by my ſelf, but what I am aſham'd of, and yet I have received great mercies, and miracles of Providence. I ſee, O God, I ſee that thy goodneſs is the cauſe and the meaſure of all my hopes, and all my good: And upon the confidence and greatneſs of that goodneſs, I humbly beg of thy ſacred Majeſty to keep and defend me from all evil by thy wiſe Providence; to lead me into all good by the conduct of thy divine Spirit; and where I have done amiſs, give me pardon; and where I have been miſtaken, give me pity; and where I have been injured, give me thy favour, and a gracious exchange; that I may ſerve thee here with diligence and love, and hereafter may rejoice with thee, and love thee as I deſire to love thee, and as thou deſerveſt to be loved, even with all the powers and degrees of paſſion and eſſence, to eternal ages, in the inheritance of Jeſus, whom I love, for whom I will not refuſe to die, in whom I deſire to live and die, to whom with thee, O gracious Father, and the holy Spirit be all honour and glory, love and obedience, for ever and ever, *Amen*.

A Mo-

A Mother's Prayer for her Children.

I.

MOST Gracious and Eternal God, Father of our Lord Jesus Christ, Father of Men and Angels, Father of Mercies, and God of all Comforts; thou hast promised to be a Father to a thousand generations of them that love and fear thee; be thou a God and a Father to me, and the Children which thou hast given me. Enable me, O Lord, to bring them up in the nurture and admonition of the Lord, and in the fear of God, to the praise of thy holy Name. O give me thy Grace and Favour, that I may instruct them with diligence and meekness, govern them with prudence and holiness, provide for them useful imployments, and competent provisions of life and comfort, leading them in the paths of Religion and Justice, by Example and Precepts of Holiness; never provoking them to wrath, never indulging them in their Follies, never conniving at an unworthy Action: And that all my Children may be thine, O preserve them in thy Favour, or take them away from hence while they are. If thou pleasest, let them live to a full age, but secure to them a full measure of Piety

and Holineſs, through Jeſus Chriſt our Lord. *Amen.*

II.

To this end give them Grace to obey their Parents, that doing the Duty, they may receive the Promiſe: Preſerve them from Sin and Shame, from youthful Follies, and youthful Crimes. Sanctifie them throughout in their Bodies, and Souls, and Spirits; that their Thoughts may be pure and holy, not diſpleaſing or misbecoming the eye of him who is the ſearcher of Hearts; let their words be true, prudent and ingenuous, ſeaſoned with grace, and apt to miniſter grace unto the hearers: let all their actions in their whole life be ſuch as become the ſervants of Jeſus, holy and uſeful, that they may not be burthens to the Publick, or to their Family; but pleaſing thee, and doing good to others, they may encreaſe in the Love of God, and in favour with Men, and may have the portion of the meek and humble in this world, and of the pure and merciful in the world to come, through Jeſus Chriſt our Lord. *Amen.*

The Widdows Prayer.

I.

O Eternal God, moſt Gracious Lord, and my moſt merciful Father, thou art my refuge and my hope, my ſanctuary and my rock, my guardian and protector all my days. I have offended thee and thou haſt ſmitten me, I have deſerved very much evil, and thou haſt corrected me with the gentle viſitation of a Father's rod: and though thy hand is heavy and thy rod preſſeth me ſore by reaſon of my own weakneſs and infirmities, yet when I conſider how little I ſuffer in reſpect of what I have deſerved, I cannot but adore thy goodneſs, and delight in thy mercies, and run for help and comfort, ſupport and conduct to that hand which ſmites me. O my God give me patience under thy afflicting hand; for my impatience I fear hath provoked thee to anger, and hath doubled my own calamity; and ſince my duty is my proper cure, and will make thy hand eaſie, and thy anger little; give thy ſervant a quiet and a reſigned, a humble and a meek ſpirit, that I may not become my own tormentor, and my ſin may not be my own puniſhment.

II.

O my gracious Lord, doe to me what ſeemeth good in thy own eyes; I am like clay in the hands of the potter, and what am I that I ſhould repine againſt the acts of thy providence and diſpenſation? Behold, O God, thy Handmaid is but a worm before thee; ſhall duſt and aſhes repine againſt God? Thou art juſt and righteous in all thy ways, and though thou haſt afflicted me ſore, yet bleſſed be thy holy Name I have not loſt my hope, and I can yet pray, and I will truſt in thee though I die; onely be thou pleaſed to let this thy heavy hand efform in me the effects of grace, and conform me to the likeneſs of the holy Jeſus my deareſt Saviour; that I may ſo bear the Croſs that I may never diſpleaſe him, nor diſhonour the excellent name of a Chriſtian by which I am called.

III.

I am, O my God, by the means of thy heavy hand not onely under the diſcipline of a Child, but have alſo obtained a new title to thy eſpecial providence and protection; for thou art the patron of the poor, the helper of the friendleſs, the father of the fatherleſs

Fatherleſs, and the defender of the Widdows; and if theſe be the effects of thy anger, and that when thou ſmiteſt us thy very ſtrokes are healing, and thy diſpleaſure is medicinal, what ſhall thy Servant expect will be the effect of thy pardon and loving kindneſs? but yet O my Lord help me in my duty, and though I have failed in all my relations hitherto, by my impatience and murmur, by my careleſs comportment and undutiful behaviour towards thee; yet now let my ſad ſtate of Widdowhood be a ſtate of Holineſs and Repentance, of Devotion and a ſevere Religion. Let me recollect my years in bitterneſs, and my ſoul in ſorrow for my Sins; let me have no affections for the things of this World; but let my Hope and all my Joy, my Deſires and my converſation be in Heaven, and all my imployment and care be how I may enjoy thee in holy and ſpiritual unions and adherences.

IV.

O Lord, I know that the way of Man is not in himſelf: it is not in Man that walketh to direct his ſteps: I have often reſolved to live innocently, and I have often broken all my holy purpoſes; and I cannot of my ſelf think one good thought as of my ſelf, but my ſufficiency is of thee; thou art my ſtrength:

O preſerve thy Servant in my ſingle ſtate of Widdowhood, that I may never have any thought of change till the day of my great change ſhall come: be thou, O God, a covering of the eyes unto thy Handmaid; let me have no loves but thine, no affections but for thy ſervice; and ſince thou haſt broken in pieces thy holy band of conjugal ſociety which thy holy Ordinance did tie between my dear [Lord and] Husband and thy Handmaid, give me thy Grace dearly to preſerve his memory, to retain the impreſſes and remembrances of that affection, and to entertain no new ones; but wholly imploy my time, my eſtate, and all my powers in [bringing up my Children in the nurture and admonition of the Lord, in making fair and fitting proviſions for them, in giving them good Example] in bearing the burthen of the Lord ſweetly, in Prayers and Faſtings, in Alms and piety, in reading and meditating, in ſpiritual and Sacramental Communions, that when the work of my life is done, I may find Pardon and Favour, and acceptance at the hands of my Lord, and a portion among thy Saints and Servants.

If ſhe have children inſert this within the Columns.

If

V.

If there be children of both sexes let the following portion be added.

O my God, now thy Servant hath taken upon me to ſpeak to my Lord, let not my Lord be angry nor reject the Prayer of his Servant, interceding and praying for my Children, the pledges of my dear [Lord and] Husband: preſerve them, O God, in the ſtricteſt Duty and Services to thy ſelf: O be thou their God and Father, let thy providence be their portion, thy Service their imployment, thy Angels their guards; keep them ſo by thy preventing and thy reſtraining Grace that they may not by their own ſins provoke thee to anger and jealouſie; and let not the Sins of their forefathers be viſited upon them in thy anger and diſpleaſure: thou loveſt to ſhew Mercy, and thou delighteſt in the affections of thy loving kindneſs, and thou art diſpleaſed when our Vileneſſes conſtrain thee to pour down thy judgments on us. O be pleaſed to grant that they living in holy obedience to thee, may feel a perpetual ſtream of mercy, refreſhing and ſupporting them, and let them not bear anothers burthen, for thou art juſt and merciful, righteous and true, and haſt ſentenc'd every one to bear their own iniquity.

VI.

Great God of mercy, heal all the breaches of this Family, preſerve and increaſe the remaining comforts and advantages of it, ſupport the eſtate, renew thy Favour to it, and perpetually pour down thy bleſſings upon it; for the Light of thy Countenance and thy gracious influence does preſerve and bleſs, ſupport and nouriſh, honour and advance Perſons, Families, and Kingdoms. Bleſs my eldeſt Son; give him an obedient and a loving Spirit, a provident and a wiſe Heart, a worthy and a pious Comportment, a bleſſed [*and an honourable*] poſterity: to my younger Sons give Health and Holineſs, Wiſdom and fair Fortunes, the love of God and good men: to my Daughters give thy perpetual Grace and Favour, that they may live in honour and a ſevere Chaſtity, free from Sin and Shame, from Temptation and a Snare, and let their portion be in the Bleſſing, in the Love and Service of God. Let them live in the Favour of God and Man, uſeful to others, an Honour to their Family, a Comfort to all their Relatives and Friends, and Servants to thy divine Majeſty.

VII. Preſerve

VII.

Preſerve me thy Servant from all evil, lead me into all good; change my ſorrows into Comforts, my Infirmity into ſpiritual Strength; take all Iniquity from me, and let thy Servant never depart from thee. I am thine, O ſave mee; I am thine, ſanctifie me and preſerve me for ever; that neither Life nor Death, Health nor Sickneſs, Proſperity nor Adverſity, Weakneſs within nor croſs Accidents without, may ever ſeparate me from the Love of God, which is in Chriſt Jeſus our Lord.

Amen, Bleſſed Jeſus, Amen.

THE OFFICES, OR FORMS OF PRAYER AND DEVOTION, FOR THE *Miserable* and *Afflicted.*

THE

OFFICES

OF

PRAYER

AND

DEVOTION.

FOR THE

Methodist and Afflicted.

An Office to be ſaid in the days of Perſecution of a Church, by Sacrilegious or Violent Perſons.

Our Father which art in Heaven, &c.

Miniſter.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſte to help us.

Miniſter.

Glory be to the Father, *&c.*

Anſwer.

As it was in the beginning, *&c.*

I.

A Hymn petitory and complaining.

*O God, the Heathen are come into thine inheritance: thy holy Temple have they defiled, and made Jeruſalem an heap of ſtones.

¶ The adverſaries roar in the midſt of the congregations: and ſet up their banners for tokens.

* They

* They have set fire upon thy holy places: and have defiled the dwelling places of thy name, even unto the ground.

¶ They have destroyed all the carved work thereof: with axes and hammers.

* Yea they have said in their hearts, Let us make havock of them altogether: thus have they spoiled the Houses of God in the land.

¶ O God how long shall the adversary doe this dishonour? how long shall the enemy blaspheme thy name; for ever?

* Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom: for they have devoured Jacob, and laid waste his dwelling place.

¶ They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

* Hold not thy tongue, O God; keep not still silence: refrain not thy self, O God, for they have cast their heads together with one consent, and are confederate against thee.

¶ They have taken crafty counsel against thy people: and consulted against thy hidden ones.

* O Lord God of Hosts: how long wilt thou be angry with thy people that prayeth?

¶ Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

* Wilt

* Wilt thou be diſpleaſed at us for ever? and wilt thou ſtretch out thy wrath from one generation to another?

¶ Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

* Will the Lord abſent himſelf for ever? and will he be no more intreated? Is his mercy clean gone for ever? and is his promiſe come utterly to an end for evermore?

¶ Hath God forgotten to be gracious? and will he ſhut up his loving kindneſs in diſpleaſure?

* O doe thou bring the wickedneſs of the ungodly to an end: but guide thou the juſt.

¶ Bring down the ungodly and malicious: take away his iniquity, and thou ſhalt find none.

* Shew thy marvellous loving kindneſs: thou that art the Saviour of them that put their truſt in thee, from ſuch as reſiſt thy right hand.

¶ So will not we go back from thee: quicken us, and we will call upon thy name.

* Turn us again: O Lord God of Hoſts.

¶ Cauſe thy face to ſhine: and we ſhall be ſaved.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

II.

A Hymn consolatory, in time of Persecution.

*THE Lord is in his holy Temple; the Lord's seat is in Heaven: his eyes consider the poor: and his eye-lids try the Children of Men.

¶ Blessed is the Nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.

* For thou shalt keep thy people that are in adversity: and shalt bring down the high looks of the proud.

¶ For thou shalt save them, O Lord, thou shalt preserve them from this generation for ever: for the righteous Lord loveth Righteousness; his countenance will behold the thing that is just.

* For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that swelleth against him.

¶ For the Lord will not fail his people, neither will he forsake his inheritance: until righteousness turn again unto judgment, and all such as be true in heart shall follow it.

* O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put

put their truſt in thee, even before the Sons of Men!

¶ Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy Tabernacle from the ſtrife of tongues.

* Great plagues remain for the Ungodly: but whoſo puteth his truſt in the Lord, mercy embraceth him on every ſide.

¶ He calleth upon the Lord, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

* He delivers their ſouls from death, and feedeth them in the days of famine: They ſhall not be confounded in the perillous time, and in the days of dearth they ſhall have enough.

¶ The Lord ordereth a good mans going: and maketh his way acceptable to himſelf.

* Though he fall, he ſhall not be caſt away: for the Lord upholdeth him with his hand.

¶ Thou Lord ſhalt ſave both man and beaſt: how excellent is thy mercy, O God! and the Children of Men ſhall put their truſt under the ſhadow of thy wings.

* O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

¶ The Eyes of the Lord are over the righteous: and his ears are open unto their prayers.

* The

* The Righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

¶ O love the Lord, all ye his Saints: for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

* The ſalvation of the Righteous cometh of the Lord: which is alſo their ſtrength in the time of trouble.

¶ And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the Ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Glory be to the Father, &c.
As it was in the beginning, &c.

The following Hymns may be ſaid in the publick or private Calamities of a Church, of a Family, of a ſingle Perſon, under Perſecution or Oppreſſion, falſe Impriſonment, unjuſt and vexatious Law Suites, &c.

III.

* MY ſoul waiteth ſtill upon God: for of him cometh my ſalvation: he verily is my ſtrength and my ſalvation, ſo that I ſhall not greatly fall.

¶ Thou

¶ Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.

* Thou haſt given a token for ſuch as fear thee: that they may triumph becauſe of the truth.

¶ Therefore were thy beloved delivered: help me with thy right hand and hear me.

* O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

¶ For when he maketh inquiſition for blood: he remembreth and forgeteth not the complaint of the poor.

* For the poor ſhall not always be forgotten: the patient abiding of the meek ſhall not periſh for ever.

¶ He hath not deſpiſed nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

* Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it?

¶ Surely thou haſt ſeen it; for thou beholdeſt ungodlineſs and wrong, that thou may'ſt take the matter into thine hand: the poor commiteth himſelf unto thee; for thou art the helper of the friendleſs.

* Lord, thou haſt heard the deſire of the poor: thou prepareſt their heart, and thine ear hearkeneth thereto.

¶ To

¶ To help the Fatherleſs and Poor to their right: that the man of the Earth be no more exalted againſt them.

* O caſt thy burthen upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the Righteous to fall for ever.

¶ Hold thee ſtill in the Lord, and abide patiently upon him: but grieve not thy ſelf at him whoſe way doth proſper, againſt the man that doth after evil Counſels.

* For wicked doers ſhall be rooted out: but they that wait upon the Lord, they ſhall inherit the Earth.

¶ For yet a little while and the wicked ſhall not be: yea thou ſhalt diligently conſider his place, and it ſhall not be.

* But the meek ſhall inherit the Earth: and ſhall delight themſelves in the abundance of peace.

¶ So that a man ſhall ſay, Verily there is a reward for the Righteous: doubtleſs there is a God that judgeth the Earth.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

IV.

A Hymn conſolatory and petitory for the Church and Clergy, in times of Perſecution.

*BLeſſed are they that dwell in thy houſe: they will be always praiſing thee.

¶ Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy ways.

* Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

¶ For the Lord is a ſun and ſhield: the Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.

* Many, O Lord my God, are thy wonderful works which thou haſt done, and thy thoughts which are towards us: they cannot be reckoned up in order to thee; If I would declare and ſpeak of them, they are more then can be numbred.

¶ Many ſhall ſee it and fear: and put their truſt in the Lord.

* The wicked watcheth the righteous, and ſeeketh occaſion to ſlay him: but the Lord will not leave him in his hand, nor condemn him when he is judged.

¶ The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart ſhall be glad.

* Keep

* Keep innocency and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

¶ They that ſow in tears: ſhall reap in joy.

* He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſs come again with joy, and bring his ſheaves with him.

¶ The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long, and peace upon Iſrael.

* For God will ſave Sion, and build the Cities of Judah: that men may dwell there, and have it in poſſeſſion.

¶ The poſterity alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

* Ariſe, O Lord, into thy reſting place: thou and the Ark of thy ſtrength.

¶ Thou haſt brought a vine out of Egypt: thou haſt caſt out the Heathen and planted it.

* Thou madeſt room for it: and when it had taken root it filled the land.

¶ The Hills were covered with the ſhadow of it: and the boughs thereof were like the goodly Cedar Trees.

* Why haſt thou then broken down her hedge: that all that go by pluck off her grapes?

¶ The wild Boar out of the wood doth root it up: and the wild Beaſts of the field devour it.

* Turn

* Turn thee again, thou God of Hoſts: behold and viſit this Vine, and the place of thy Vineyard, that thy right hand hath planted; and the branch that thou madeſt ſo ſtrong for thy ſelf.

¶ Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

* Let thy Prieſts be clothed with Righteouſneſs.

¶ Let thy Saints ſing with joyfulneſs.

* So we thy people, and ſheep of thy paſture: will give thee thanks for ever.

¶ We will ſhow forth thy praiſe: from generation to generation.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

If there be occaſion add the lxxxix Pſalm, *and the* xxi. *and the* lxi.

Then for the Leſſon, read

Jugdes, ij. *or* iij.	or	*Daniel* ix.
1 *Samuel* xxxi.		*Matthew* xix.
Ezra ix.		*verſ.* 16. to the end of *Matth.* xx.
Nehemiah ix.		*Matthew* xxi.

If there be Famine, or Dearth, or Drowth, read Jeremiah xiv.

If

If two Leſſons be read at one meeting, then let one of the former Hymns be read between the two Leſſons; and omitted before.

If but one Leſſon be read, or after the Second Leſſon [if there be two] ſay this Pſalm.

*PLead thou my cauſe, O Lord, with them that ſtrive with me: for they have laid their net to deſtroy me without a cauſe; yea, even without a cauſe have they made a pit for my ſoul.

¶ Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cauſe.

* For they ſpeak not peace, but they deviſe deceitful matters againſt them that are quiet in the land.

¶ They rewarded me evil for good: to the great diſcomfort of my ſoul.

* Stir up thy ſelf, and awake to my Judgment: even unto my cauſe, my God and my Lord.

¶ Judge me, O Lord my God, according to my Righteouſneſs: and let them not rejoice over me.

* And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.

¶ All

¶ All my bones ſhall ſay, Lord, who is like unto thee, which deliverest the poor from him that is too ſtrong for him: yea, the poor and needy from him that ſpoileth him?

* Let them ſhout for joy and be glad that favour my righteous cauſe: yea, let them ſay continually, let the Lord be magnified, which hath pleaſure in the proſperity of his ſervants.

¶ Truſt in the Lord and do good: ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.

* Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

¶ For the Lord ſhall laugh at him: for he ſeeth that his day is coming.

Glory be to the Father, &c.
As it was in the beginning, &c.

Miniſter.

The Lord be with you.

Anſwer.

And with thy Spirit.

Let us pray.

Our Father which art in Heaven, &c.

The Collect.

ALmighty and everlasting God who hatest nothing that thou hast made, and lovest not that a sinner should die; before thee and before thy Angels there is joy in Heaven at the Conversion of a Sinner; thou hast promised pardon to the penitent, and salvation to them that persevere: O grant that we may never presume on thy mercy, or despise the riches of thy goodness; but that thy forbearance and long-suffering may lead us to repentance: create and make in us new and contrite hearts, that we truly mourning for our sins, and forsaking them, condemning our selves, and justifying thee, crucifying the old man, and becoming new Creatures, may obtain of thee Mercy and Remission, that though we are now worthily punished for our sins, by the comfort of thy Grace we may be mercifully relieved, through Jesus Christ our Lord. *Amen.*

I.

The Prayer for the Church.

OEternal God, thou preserver of Men, and the great lover of Souls, have pity and compassion upon thine afflicted Handmaid, the Church of [*England.*] Thou hast humbled

humbled us for our pride, and chaſtiſed us for our want of diſcipline. O forgive us all our ſins, by which thou haſt been provoked to anger and to jealouſie, to deſpiſe our ſorrows, and to arm thy ſelf againſt us.

II.

Bleſſed God, ſmite us not with a final and exterminating Judgment, call not the watchmen off from their guards, nor the Angels from their charges; let us not die by a Famine of thy Word and Sacraments: If thou ſmiteſt us with the rod of a Man, thou canſt ſanctifie every ſtroke unto us, and canſt bring good out of the evil, and delighteſt to doe ſo: but nothing can bring us recompence if thou hateſt us, and ſuffereſt the Souls of thy people to periſh.

III.

Unite our hearts and tongues, take away the Spirit of Error and Diviſion from amongſt us, and ſo order all the Accidents of thy Providence, that Religion may encreaſe, and our Devotion may be great and popular, and Truth may be incouraged and promoted, and thy Name glorified, and thy Servants comforted and inſtructed, that thy holy Spirit may rule, and all intereſts may ſtoop and obey, publiſh and advance the honour of our Lord Jeſus. *Amen.*

For the Superior Clergy.

O Most bleſſed Saviour Jeſus, King of Heaven and Earth, the Head and Prince of the Catholick Church, who haſt appointed thy ſervants Miniſters and Stewards in the Houſe of thy Father, to give bread to the hungry, and drink to them that thirſt after the water of Life flowing from the Fountains of our Saviour: Continue and bleſs, ſanctifie and adorn with thy Gifts and Graces all the Spiritual Guides and Governours which thou haſt appointed over us; that they may continue in thy ſervice to comfort the afflicted, to inſtruct the ignorant, to confirm the ſtrong, to defend and promote thy Truth, to intercede for thy Servants, to open the Kingdom of Heaven to all Believers, and to ſhut up the Diſobedient and Rebellious in everlaſting Priſons, by the Keys of the Kingdom, by thy Word and Sacraments, by thy Power and by thy Spirit; remove not the Candleſtick from us, neither do thou quench the light of *Iſrael*; but let thy Servants [our Biſhops and Prieſts] be like burning and ſhining lights in the Temple of God, by a continual, never failing, never broken ſucceſſion, offering up the daily Sacrifice, rejoycing in the plenty of Peace, and the imployments of thy Houſe; in holy Offices, and a daily Miniſtration; that thou being

being for ever pleas'd, and for ever glorified, we may be thy peculiar People, a choſen Generation, a royal Prieſt-hood, clothed with Righteouſneſs, and ſinging with joyfulneſs eternal Allelujahs to the honour of God, through Jeſus Chriſt our Lord. *Amen.*

For Prieſts and the Inferiour Clergy.

MOST bleſſed and eternal Jeſu, who art a Prieſt for ever after the order of *Melchiſedek*, and haſt ſeparated thy Servants to miniſter to thee in holy Offices, and to convey holy things unto the People; give unto all thy Servants, the Miniſters of thy Word and Sacraments, the Spirit of Prudence and Knowledge, of Faith and Charity, of Watchfulneſs and holy Zeal; that they, as good helps in Government, may declare thy will faithfully to their Congregations, and adminiſter the Sacraments purely and devoutly, and by their holy Life become an example to thy little Flock, that ſo they with chearfulneſs and joy may render an account of their charge, and may by thy mercy obtain the bleſſing of thy Prieſthood, and the glories of thy Kingdom, O moſt bleſſed and eternal Saviour, who liveſt and reigneſt with the Father and the holy Spirit, eternal God, world without end. *Amen.*

The Grace of our Lord Jeſus Chriſt, *&c.*

To this Office may be added the Confession of sins taken out of S. Ephraim *the* Syrian, [in the Evening Prayer for a Family,] *and said immediately before the Collect.*

Or else,

Immediately before the blessing (as opportunity shall require or permit) may be said the Litany described at the end of these Devotions.

Any of these Prayers or Psalms may upon any occasion, ordinary or extraordinary, be used in any of the other Offices.

In time of War; to the foregoing Offices may be added these following Prayers, taken out of a special Office published by the authority of Queen Elizabeth, 1597.

I.

A Prayer for an Army, or Navy in time of War.

O Almighty Lord God of Hosts, the Prince of Peace, and the everlasting Counsellor, we humbly beseech thee so to conduct, encourage and defend our [*Armies* and *Fleets*] with thy mighty Arm, and thy wise Providence, that what they shall attempt or take in hand for defence of this [*Church* and *State*] may be prosperous and blessed. Direct and lead them all in safety, strengthen their Governours and Leaders

Leaders with ſound Counſel and wiſe Conduct, the Officers and Souldiers with ready obedience and valiant reſolution: Bleſs their conflicts with ſignal Victories; give them bleſſed opportunities of effecting the purpoſes of Peace and Juſtice with the leaſt Bloodſhed. Preſerve them from contagious diſeaſes, from the violence of Sword and Sickneſs, from evil accidents, or crafty deſigns, from treachery or ſurprize, from careleſneſs of their duty, and from all irreligion, from confuſion or fear, from mutiny and diſorder. Give them an happy and an honourable return, that we being defended from our enemies, thy Servant [our Sovereign, or Supreme] may rejoice in thy mercies, and thy Church may give thee thanks in the days of Peace, and all thy people may worſhip thee in a holy Religion, giving thee praiſe, and honour, and glory for ever in eternal Ages, through Jeſus Chriſt our Lord. *Amen.*

Or this.

I.

O Moſt mighty Lord God, who reigneſt over all the Kingdoms of Men, thou haſt power in thy hand to caſt down and to raiſe up, to ſave thy Servants and to rebuke their Enemies, and in all Ages haſt given victory to thy People, effecting by ſmall numbers what

Man cannot doe by the multitude of an Hoſt: Let thy Ears be now open unto our Prayers, and thy merciful Eyes upon our trouble and our danger. O Lord, doe thou judge our cauſe in Righteouſneſs and Mercy, proſper our Arms, and defend our Armies. Eſtabliſh us in the Rights thou haſt given us, in our Lands and in our Goods, in our Government and in our Laws, in our Religion, and in all the holy Orders which thou haſt appointed to miniſter to all, who ſhall be Heirs of Salvation.

II.

Never let Ambition or Cruelty, thirſt of Empire or thirſt of Blood, the greedineſs of Spoil, or the pleaſures of a Victory make us either to love War, or to neglect all the juſt ways of Peace: And grant unto the Army ſuch piety and prudence, ſuch happy circumſtances and bleſſed events, that none of them may doe any act misbecoming Chriſtians, Diſciples and Servants of the Prince of Peace. Doe thou, O God, bleſs them in all their juſt actions and neceſſary defences, that they may neither doe wrong, nor ſuffer any. Let not our Enemies have their unjuſt deſires, nor their miſchievous imaginations proſper, leaſt we become a ſcorn and deriſion to our Oppreſſors. The race is not to the ſwift, nor the battel to the ſtrong, and a Horſe is counted but a vain thing to ſave a man; but our truſt

is

is in the name of the Lord our God, he is our ſtrength and our defence, for it is thou, O Lord, who canſt indifferently ſave with many or with few.

III.

Wherefore from thy holy Sanctuary open thine Eyes and behold, ſtretch forth thy hand and help, defend and ſave our Armies and Navies, O thou God of power, from all evil of Man, and all evil of chance. Cover their heads in the day of battel and danger; ſend thy fear before thy Servants, that our Enemies may flee before them: Let thy Faith make them valiant in fight, and put to flight the Armies of [Aliens, Rebels, *&c.*] and by this ſhall thy Servants know thou favoureſt us in that our Enemy doth not triumph over us, and ſhall always confeſs, to the praiſe of thy Name, that it was thou, Lord, the Shield of our hope, and the Sword of our glory, who haſt done great things for us; and evermore ſay, *Praiſed be the Lord that hath pleaſure in the proſperity of his ſervants.* Hear us, O Lord, for the glory of thy Name, for thy loving mercy, and for thy truth's ſake, through Jeſus Chriſt our Lord. *Amen.*

An Office for Priſoners.

"THE foregoing ordinary Offices are fitted "for all Mankind in general, and ſo may "be alſo uſed by theſe in their Priſons: To "which they may add what is fit for them in "the following Devotions: And upon ſolemn "occaſion, or upon ſpecial neceſſity or devo- "tion, they may intirely and diſtinctly uſe "the following Prayers and Pſalms, *&c.*

In the Name of our bleſſed Lord and Saviour Jeſus.

Our Father which art in Heaven, &c.

Verſicle.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſte to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Pſalm.

*I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

¶ In the day of my trouble I ſought the Lord:

Lord: in the night my sore ceased not; my Soul refused to be comforted.

* When I am in heaviness I will think upon God: when my heart is vexed I will complain.

¶ O remember how short my time is: wherefore hast thou made all men for nought?

* I go hence like the shadow that departeth, and am driven away as the Grashopper: but the Lord shall endure for ever, he hath also prepared his Seat for Judgment.

¶ For he shall Judge the World in Righteousness: and minister true Judgment unto his People.

* The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

¶ And they that know thy Name will put their trust in thee: for thou Lord hast never failed them that seek thee.

* Deliver me, O Lord, from the evil man: preserve me from the violent man.

¶ I know that the Lord will maintain the cause of the afflicted: and the right of the poor.

* Surely the Righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

¶ O let the sorrowful sighing of the Prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

* The

* The humble shall consider this and be glad: Seek ye after God, and your Soul shall live.

¶ For the Lord heareth the poor: and despiseth not his Prisoners.

* Who is like unto the Lord our God: who dwelleth on high?

¶ Who humbleth himself: to behold the things that are in Heaven and Earth?

* He raiseth up the poor out of the dust: and lifteth the needy out of the Dunghil.

¶ Blessed be the Name of the Lord: from this time forth for evermore.

* For he satisfieth the longing Soul: and filleth the hungry Soul with goodness.

¶ Such as sit in darkness and in the shadow of death: being bound in affliction and iron:

* He bringeth them out of darkness and the shadow of death: and breaketh their bands in sunder.

¶ O that men would praise the Lord for his goodness: and declare the wonders that he doth for the Children of Men!

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

Or this.

* IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy Righteousness; incline thine ear unto me and save me. ¶ Be

¶ Be thou my ſtrong hold whereunto I may always reſort: thou haſt promiſed to help me, for thou art my Houſe of defence and my Caſtle.

* As for the Children of Men they are but vanity; the Children of Men are deceitful: upon the weights they are altogether lighter than vanity it ſelf.

¶ O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe ſet not your heart upon them.

* Up Lord, why ſleepeſt thou? awake and be not abſent from us for ever.

¶ Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

* For our Soul is brought low even unto the duſt: our belly cleaveth unto the ground.

¶ O caſt thy burthen upon the Lord, and he ſhall nouriſh thee: and ſhall not ſuffer the righteous to fall for ever:

* For this God is our God for ever: he ſhall be our guide unto death.

¶ There the wicked ceaſe from troubling: and there the weary be at reſt.

* There the priſoners reſt together: they hear not the voice of the oppreſſor.

¶ The ſmall and great are there: and the ſervant is free from his maſter.

* Bleſſed is he that hath the God of Jacob for his help: and whoſe hope is in the Lord his God.

¶ Which

¶ Which helpeth them to right that ſuffer wrong: which feedeth the hungry.

* The Lord looſeth men out of priſon, the Lord giveth ſight to the blind, he helpeth them that fall: the Lord careth for the righteous.

¶ Praiſe the Lord, O my Soul, while I live will I praiſe the Lord: yea, as long as I have any being, I will ſing praiſes unto my God.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

The Leſſon.

Read *Geneſis* xxxix. *Geneſis* xl. *Iſaiah* xlij. li. *Jerem.* xxxij. *Jerem.* xxxvij. *Jerem.* lij. or *Matthew* xxv. *Acts* v. *Acts* xvi.

Let theſe be read at ſeveral times; and if the Office be ſaid in private, let him that reads and is intereſted, meditate a while. After which let him humbly kneel down and pray.

I.

The Prayer for all Priſoners.

O Almighty God, the merciful Father of all that put their truſt in thee, look down from the beauteous throne of thy glory, with much

much mercy and compassion upon us thy Servants, who are Children of misery, full of sin and full of calamity, whose only hope is in the mercies and loving kindness of the Lord. O doe thou pardon all our trespasses and debts, by which we are in arrears to thee; put them upon the accounts of the Cross; for our blessed and most gracious Lord hath paid our price to redeem us from the eternal prisons: and do but thou pleased to enrich us with thy holy Spirit; that we may be strong in Faith, abounding in Hope, established in a holy Patience, and rich in Charity; expecting with meekness and submission when the times of refreshment shall come from the presence of the Lord, our blessed Saviour and Redeemer Jesus. *Amen.*

II.

For Prisoners of Debt.

ENable us, O God, thou treasure of all goodness, and all plenty, and all justice, to do our duty to those to whom we are obliged; let not their kindness to us be injurious to them, nor our poverty become their calamity, but do thou enable us by the miracles of thy mercy to doe what we are bound to doe; or incline our Creditors to accept what we can, and make us willing to doe according to the utmost

utmoſt of our Power; and doe thou make it up in the bleſſings of plenty and mercy what is diminiſhed to them by our poverty and infelicity. Reſtore us, O God, to the light of thy countenance, to the ſenſe of thy mercies and refreſhments; ſanctifie our preſent condition; make us humble and obedient, quiet and peaceable, temperate and patient: let not our calamities exaſperate our ſpirit; nor the preſent affliction make us to ſeek for comfort in the creature, much leſs in vice and the ſtupors of drunkenneſs, in prophane noiſes and evil Company. O let our hopes be in thee, and our joy in thee only, and in thy ſervice, through Jeſus Chriſt our Lord. *Amen.*

III.

For Priſoners of Crime.

O Eternal and moſt Holy Saviour Jeſus, who wert brighter than an Angel, purer than the morning ſtar, and yet wert pleas'd for our redemption to take upon thee our guilt, that ſuffering our puniſhment thou mighteſt reſcue us from an intolerable State of evil: Thou didſt for our ſakes ſuffer thy ſelf to be impriſon'd in the Houſe of the Highprieſt, and have thy holy hands bound with Cords, that thou mighteſt procure to us the liberty of the Sons of God; O look upon us with a gracious

gracious eye. Thou didst suffer and yet wert innocent, we suffer less than we have deserved; and hope in thy goodness that we never shall suffer so much. O hear our cries from the bottom of our prisons, from the depths of our sorrows; let this affliction be thy Discipline to work Contrition and Repentance in our hearts. Thou art just, O God, in all that we suffer, and thou art to be glorified; and shame and confusion of face belongs unto us as it is this day: but never let us suffer the confusion of a sad Eternity: Accept our Sorrow and Repentance, our suffering and our shame; that in the blood of the Lamb and the tears of Repentance our sins being washed, our Souls may be presented pure and spotless before the Throne of Grace, through Jesus Christ our Lord. *Amen.*

IV.

If the Prisoners be condemned to Death then add this Prayer.

O most merciful Saviour who didst glorifie thy Mercy by giving pardon and promising paradise to the repenting thief; thy mercies have no limit, and thy loving kindness cannot be measured; O hear the cries and deepest groanings of miserable perishing sinners, who cannot look up with any hope, but onely

onely becauſe thy glorious mercy is greater than can be underſtood, and by thy own meaſures thou doeſt good to the miſerable and calamitous. Thou didſt add fifteen years to the days of *Hezekiah* upon his Prayer; but he was righteous. Thou didſt lift up the head of *Manaſſes* from the Dungeon, and gaveſt pardon to him when he cried mightily; but he was a timely penitent. O give mercy to thy Enemies, that fain would be reconcil'd to thee; to the impenitent, that fain would be admitted to Repentance; to miſerable and undone perſons, who deſire that the infiniteneſs of thy Mercy ſhould be glorified upon thoſe whom nothing can relieve but what is infinite as thy ſelf. O give Pardon to thy ſervants, give Patience, a Conformity to thy will, and a dereliction of their own; let thy Bleſſed Angels ſtand in circuit round about and reſcue this miſerable company [Man, Woman &c.] from all the violence and fraud of the Spirits of darkneſs, from the weakneſs of humane nature, from the curſe and power of evil habits, and from Eternal damnation through the mercies of God and the Grace of our Lord and Saviour Jeſus Chriſt. *Amen.*

I.

For Prisoners under Oppression, by false accusation, by unjust War, for a good Conscience, or unreasonable dealings of Men, by Vexatious Law-suits and violent, injurious bargains.

O Almighty God most merciful, most gracious Father, who hast glorified thy eternal Son and exalted him to be *a covenant for the people, a light of the Gentiles, to open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in darkness out of the Prison-house:* Thou standest *at the right hand of the Poor to save his soul from unrighteous* Judges: thou art a defence for the oppressed and a refuge in due time, in the time of trouble; O look upon thy servants who suffer wrong from the violent and unjust usages of our oppressors: If it be thy Will, speedily rescue us from our calamity; we submit to thy will and pleasure, and adore thy Providence and thy Wisdom in every dispensation; but we beg of thee, together with the suffering, give us patience and a way for us to escape; and sanctifie both thy justice in our suffering, and thy mercy in our delivery. Doe thou judge our cause, O Lord, defend our persons, give good unto our persecutors, and not evil, give them a love of Justice

Jer. xlij.

Justice and Repentance, Pardon and Holiness; send Peace O Lord, in all our days and in all our dwellings; let there be no leading into captivity, no complaining in the Houses of bondage; and let not our portion be with persecutors, but with the Poor and the persecuted, with the harmless and the innocent, with them that doe good, and suffer evil for Jesus Christ his sake, our Lord and onely Saviour. *Amen.*

II.

O God, of mercy, extend thy loving kindness to all thy servants who are under the same or any other great affliction: deliver them O God, from all evil, from their own weakness and their enemies power; bless them with thy Providence, sanctifie them by thy Grace, pardon them by thy Mercy, defend them with thy Power, conduct them by thy Spirit, enrich them with thy Wisdom, and bring them to all holy and useful comforts in this world, and to never ceasing glories in the world to come through Jesus Christ our Lord. *Amen.*

THE Grace of our Lord Jesus Christ, and the Love of God, and the Communication of the holy Spirit of God be with us and with all our relatives, and with all the servants of God for ever and ever. *Amen.*

An

An Office, or Form of Prayer, for Sailers or Mariners.

Our Father which art in Heaven, &c.

Verſicle.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſt to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Pſalm.

BLeſſed is he that hath the God of Jacob for his help; and whoſe hope is in the Lord his God.

¶ Which made Heaven and Earth, the Sea and all that therein is: which feedeth the hungry.

* The Lord is great and cannot worthily be praiſed: he is more to be feared than all Gods.

¶ His dominion is from one ſea to the other: and from the flood unto the worlds end.

* Whither then ſhall I goe from thy Spirit? or whither ſhall I goe from thy preſence?

¶ If I climb up into Heaven thou art there: If I goe down to Hell thou art there alſo.

* If

* If I take the wings of the morning: and remain in the uttermoſt parts of the ſea.

¶ Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

* They that goe down to the ſea in ſhips: and doe buſineſs in great waters.

¶ Theſe men ſee the works of the Lord: and his wonders in the deep.

* For he commandeth and raiſeth the ſtormy wind: which lifteth up the waves thereof.

¶ They mount up to the heaven, they goe down again to the depths: their ſoul is melted becauſe of trouble.

* They reel to and fro and ſtagger like a drunken man: and are at their wits-end.

¶ Then they cry unto the Lord in their trouble: and he bringeth them out of their diſtreſſes.

* He maketh the ſtorm a calm: ſo that the waves thereof are ſtill.

¶ Then are they glad becauſe they be at quiet: ſo he bringeth them unto the deſired Haven.

* O that men would therefore praiſe the Lord for his goodneſs: and for his wonderful works to the ſons of men.

¶ O Lord God of Hoſts, who is like unto thee? thy truth moſt mighty Lord is on every ſide.

* Thou ruleſt the raging of the ſea: thou ſtilleſt

ſtilleſt the waves thereof when they ariſe.

¶ Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the Earth, and of them in the broad ſea.

* They alſo that dwell in the uttermoſt parts of the Earth ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

¶ The Lord hath ſaid I will bring my people again as I did from *Baſan:* mine own will I bring again as I did ſome time from the deep of the ſea.

* *Glory be to the Father* &c.

¶ *As it was in the beginning* &c.

Or this; to be ſaid eſpecially in a Storm or danger of Shipwrack.

* THE Lord is King, ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

¶ The floods are riſen, O Lord, the floods have lift up their voice: the floods lift up their waves.

* The waves of the Sea are mighty, and rage horribly: but the Lord that dwelleth on high is mightier.

¶ Awake, awake, put on ſtrength, O Arm of the Lord: awake as in the ancient days, in the generations of old.

* Art

* Art not thou he which hath dried the ſea, the waters of the great deep: that haſt made the depths of the ſea a way for the ranſomed to paſs over?

¶ Thou art the God that doeth wonders: and haſt declared thy power among the people.

* Thou haſt mightily delivered thy people: even the ſons of Jacob and Joſeph.

¶ The waters ſaw thee O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

* The clouds poured out waters: the air thundred, and thine arrows went abroad.

¶ The voice of thy thunder was heard round about, the lightnings ſhon upon the ground: the earth was moved and ſhook withal.

* Thy way is in the ſea, and thy paths in the great waters: and thy footſteps are not known.

¶ Therefore I will cry unto God with my voice, even unto God will I cry with my voice: and he ſhall hearken unto me.

* Hear me O God in the multitude of thy mercy: even in the truth of thy ſalvation.

¶ Take me out of the mire that I ſink not: O let me be delivered from them that hate me, and out of the deep waters.

* Let not the water-flood drown me, neither let the deep ſwallow me up: and let

let not the pit ſhut her mouth upon me.

¶ Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me, according to the multitude of thy mercies.

* Who is like unto thee, O Lord, amongſt the Gods? who is like thee, glorious in holineſs, fearful in praiſes, doing wonders?

¶ O hide not thy face from thy ſervants; for we are in trouble: O haſte and hear us.

* Our ſouls are full of trouble: and our life draweth nigh unto the grave.

¶ O thou that heareſt Prayer, unto thee ſhall all fleſh come: O let our prayer enter into thy preſence, incline thine ear unto our calling.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

If there be time and opportunity to read any portions of Scripture ſuitable to the neceſſity, then read,

If they be purſued by Pyrates,

Exodus xiv. from verſe 21. to the 20. verſe. of the 15. Chapter.

If they be in danger of Shipwrack,

Read *Jonah* i. or *Jonah* ij. or *Acts* xxvij.

At other times,

Read *Matthew* viij. or *Matthew* xiv. or *Mark* iv. or *Luke* viij.

The Prayer.

I.

O Almighty God, and Father of Heaven and Earth, who ſetteſt a bound to the ſea, and reſtraineſt his waves by a heap of ſand, by Mountains and by Rocks, by thy Word and by thy Spirit, ſaying, hither ſhall thy proud waves paſs and no further; look upon us, thy ſervants, whoſe lives are in our hands, and we dwell in the ſhadows of death night and day; we know, O Lord, and confeſs the floods and waves of Paſſion doe frequently over-run us, and we are drown'd in the ſtorms and over-whelmed with iniquity. Our [*Oathi, Blaſphemies, Impieties, Irreligious* Actions] are louder than the fierceſt winds, and call aloud upon thee for vengeance; and many of us in our greateſt danger provoke thee with the greateſt unreaſonableneſs and violence of Impiety. But, O God, our God, be gracious unto thy people, who accuſe our ſelves, and confeſs our Guilt, and acknowledge thy Juſtice, and beg thy goodneſs, and pray to thee for ſafety and defence, for deliverance and for pardon, for thy conduct and thy bleſſing. Keep us, O God, from Storms and Quick ſands, from Pirates and Rocks, from Error and Impieties, from all evil Contingencies and all evil Actions; let our Voyage be ſafe to our

Perſons

Persons and to our Goods; let it be blessed by thy providence and thy holy Spirit, that we may return with comfort and with advantages of Trade [or Success] and thy servants may glorifie thee in the land of the living, in the Church of the First-born, the Congregation of thy redeemed Ones, through Jesus Christ our Lord. *Amen.*

II.

In a Storm, or danger of Pirates and Shipwrack.

O Eternal and most holy Saviour Jesus, who in the days of thy flesh and thy infirmity, didst command the Winds and rebuke the Seas, and they obeyed thee; and thou art now exalted far above all Principalities and Powers, above all Heavens and all Angels, and art the King of the World, and the great Prince of the whole Creation; and thou hast commanded us to come boldly to the Throne of Grace, and hast promised we should find help in time of need; look down upon thy servants, who in the abyss of the seas, and the abyss of our trouble, invocate the abyss of thy mercies; speak peace unto our Consciences, and command our Enemies to be in peace with us, or to have no power against us; rebuke the winds [restrain the violent and injurious,] thou art our refuge; be thou there-

fore our defence and our ſecurity, and reſcue us from the preſent danger; we know, O God, that the Devil is a great Prince, and rules in the Air, and in the hearts of the Children of diſobedience; but thou art the King and Lord over him and all Princes of the World; thou art the Prince of Spirits, and reſtraineſt the Spirits of Princes; let not the Enemy of Mankind execute his cruel envy againſt us, nor any of the Elements, or any of his Inſtruments be able to do us any violence.

III.

O refuſe not to hear the Prayers, and to conſider the cries, and to behold and pity the need of them that call upon thee, that put their truſt in thee, that have laid up all their hopes in thee, and thy infinite and eternal goodneſs: we have no ſtrengths of our own, but thou art our confidence; be thou alſo our portion, and our guide, our defence and our ſhield, a ſtar in the night, and a covering by day: Strengthen our Faith, O God, and increaſe our Hope; that in the greateſt danger we may againſt hope believe in Hope, and with Faith and Love expect the Salvation of the Lord, and may find thy goodneſs reſcuing us from this preſent fear, and defending us in all our difficulties, and ſanctifying every accident, and ſweetning every event of providence, and conſigning us by theſe bleſſings to a

final

final delivery from all our sins, and from the evils which our sins deserve; to the glory of God, to the salvation of our Souls in thy day, in thy glorious day, O eternal and most holy Saviour and Redeemer Jesus. *Amen.*

The Grace of our Lord Jesus Christ, &c.

A Form of Prayer and Blessing to be used over him that in the beginning of a Journey, by Land or Sea, begs the Prayers of the Minister of the Church.

The Prayer.

O Almighty God, most gracious and most merciful, who art a God afar off as well as nigh at hand, and hast sent thy ministring Angels to minister good to them that shall be Heirs of Salvation; be thou pleased to send thy holy Angel before this thy Servant N. to defend him from the heat of the day, and the cold of the night, from the arrow that flies at noon, and the evil Spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from [Pirates and] Robbers, from evil intentions, and evil accidents, from violent weather and violent fears, from all impressions of evil Men, and evil Spirits; let his journey be safe and useful to thy Servant, comfortable to his Relatives, holiness to the Lord, and glory to thy Name, through Jesus Christ our Lord.

The

The Bleſſing.

THE Lord bleſs thee and keep thee; the Lord make his Face to ſhine upon thee, and be gracious unto thee: He keep thee from all evil by the cuſtody of Angels, and lead thee into all good by the conduct of his good Spirit. *Amen.*

Let the Providence and Love of God be thy defence and thy ſecurity; his Grace be thy portion, his Service thy imployment: He go in and out before thee, and keep thee in all *thy* ways, and lead thee in all *his*.

He bring thee back again in peace and ſafety, and proſper all thy innocent and holy purpoſes; and when the few and evil days of thy Pilgrimage are ended, be of his infinite mercy bring thee to the Regions of Holineſs and eternal Peace, through Jeſus Chriſt our Lord. *Amen.*

I.

A Prayer to be uſed in behalf of Fools or Changlings.

O Eternal and moſt Bleſſed Saviour Jeſus, who art the wiſdom of the Father, and art made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption, have pity upon

upon the miſerable people to whom thou haſt given life and no underſtanding. Thou didſt create us of nothing, and gaveſt us being when we were not, and createdſt in us capacity of bleſſings when we had none, and gaveſt us many when we did not underſtand them; thou bringeſt Infants from the Womb, and from the ſtate of Nature to the ſtate of Grace, and from their Mother's Breaſts thou doſt often convey them to the boſom of Jeſus, aed yet they do nothing, but thou art glorified in thy free Gift. O be gracious to all Natural Fools and Innocents, for thou hateſt nothing which thou haſt made, and loveſt every Soul which thou haſt redeemed; we that have reaſon can deſerve Heaven no more than theſe can; but theſe do not deſerve Hell ſo much as we have done. Impute not to them their follies that are unavoidable, nor the ſins which they diſcern not, nor the evils which they cannot underſtand; keep them from all evil and ſad miſchances, and make ſupply of their want of the defences of reaſon by the ſpecial guard of Angels; and let thy obedience and thy ſufferings be accepted, and thy interceſſion prevail for them: that ſince they cannot glorifie thee by a free obedience, thou may'ſt be glorified by thy free Mercies to them; and for their deſtitution of good in this World, let them receive eternal bleſſings in the World to come through thy Mer-

cies, O eternal and moſt bleſſed Saviour Jeſus. *Amen.*

II.

A Prayer for Madmen.

ALmighty God, whoſe wiſdom is infinite, whoſe mercy is eternal, whoſe tranquillity is eſſential, and whoſe goodneſs hath no ſhore; in judgment remember mercy, and do thou delight to magnifie thy mercy upon them who need it, but cannot ask it; who are in miſery, but feel it not; who doe actions without choice, or chuſe without diſcretion and ſober underſtanding. Pity the evil they ſuffer, and pardon the evils that they have done, and impute not unto them the evils which they rather bear than act; and let not their entry into this calamity be an excluſion from their future pardon; but let this ſad calamity and judgment which they bear, be united to the ſufferings of our Lord, and be ſanctified by his interceſſion, and become an inſtrument of their peace. Lord, reſtore them to their health and underſtanding; take from them all violent paſſions, and remove all evil objects far from their eyes and ears: create a clean heart, and renew a right Spirit in them: Give them ſober thoughts and meek Spirits, contempt of the World, and love of holy things; ſuffer them not to doe

do violence to any man, and let no man doe violence to them: let them be safe under the conduct of thy providence, and the publick laws, and be innocent under the conduct of thy holy Spirit; that when thou shalt return and speak peace to thy people, they may rejoice in thy mercies and salvation. Thou didst, O God, shew mercy to *Nebuchadnezzar*, and gavest to him the heart of a Man, after he had sinned, and fallen into the lot of Beasts and wildness; and thy hand is not shortned, that thou canst not help; but let thy mercies and loving kindness return upon thy servants as at first, that thou may'st rejoice in thy mercies and salvation, because thou hast pleasure in the prosperity of thy Servants. Grant this, Almighty God and Father, for Jesus Christ his sake, our Lord and dearest Saviour. *Amen.*

III.

A Prayer in behalf of Hereticks, and seduced Persons.

O Most blessed, most gracious Saviour Jesus, who art the way, and the truth, and the life, thou that art a light to them that sit in darkness, the light that lightneth every man that cometh into the World; preserve thy Church in Peace and Truth, in Love and Ho-

lineſs to thy ſecond Coming: Reduce every Misbeliever to the fold of thy Church; inſtruct every ignorant perſon in the ways of godly Wiſdom; ſubdue the pride of Man, and bring every underſtanding to the obedience of thy ſacred Law. Let no Man's vanity or ignorance divide the Church, let not any holy Truth be ſullied with the mixture of impure and heretical Doctrines; nor evil Principles diſorder the Beauties of Religion and godly Living; nor any Doctrines of Men be taught as the Commandment of God; but grant that the Truth of God may be publickly maintained, conſtantly taught, humbly believed, zealouſly practiſed by all Men in their ſeveral Stations; that in the Church of God there be no contention but in giving honour to each other, and glory to God in all the ways of Faith and Charity, through Jeſus Chriſt our Lord. *Amen.*

IV.

Bleſs the Miniſtry of thy holy Word in its ordinary diſpenſation; grant it may prevail mightily for the convincing of them that have no Faith, for the reproving of the Errors of them whoſe Faith is not pure; for the confirming them who are weak in Faith; for the perfecting them who are novices in Faith; open the hearts of all Gain-ſayers, take from them all their prejudices and all their paſſions,

their

their ſecular intereſts and confident opinions, that they may humbly and meekly attend to the Voice of God in the mouths of thy ſervants, in the Pages of Scripture, in the Doctrines of the Spirit; that they may do nothing againſt the Truth, but for the Truth; that they may not quench the Spirit, nor deſpiſe Prophecying, nor ſhut their eyes againſt the light, and their hearts againſt the love of God: but grant that in all things being obedient to the heavenly Calling, they may receive the bleſſings of Truth and Peace in this World, and in the world to come, exalting the Kingdom, and partaking the glories of our bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

"*Theſe three laſt Prayers are to be uſed upon*
"*any of the great Feſtivals of the year; eſpe-*
"*cially* Eaſter-day, Aſcenſion-day, Whit-
"ſunday, *and upon eight days after theſe Fe-*
"*ſtivals; or upon* Good Friday.

Prayers

Prayers and Pſalms to be uſed by the Miniſter and Curate of Souls, at the Viſitation of the Sick.

In the Name of our Bleſſed Lord and Saviour Jeſus.

Our Father which art in Heaven, &c.

Miniſter.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſte to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then recite this Pſalm.

*REbuke me not, O Lord, in thine anger: neither correct me in thy heavy diſpleaſure.

¶ Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

* My ſoul is alſo ſore troubled: but, Lord, how long wilt thou puniſh me!

¶ Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

* For

* For in death no man remembreth thee: and who will give thee thanks in the pit?

¶ Shall the dust give thanks unto thee? or shall men declare thy truth in the grave, in the land where all things are forgotten?

* My time is in thy hand, O let me not be confounded: shew thy servant the light of thy countenance, and save me for thy mercies sake.

¶ My life is waxen weak with sorrow: and my years are consumed in mourning.

* Mine eye is consumed with very heaviness: and my strength faileth me because of mine iniquity.

¶ For thine arrows stick fast in me: and thy hand presseth me sore.

* There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sins.

¶ For my wickednesses are gone over mine head: and are like a sore burthen too heavy for me to bear.

* But I will confess my wickedness: and be sorry for my sin.

¶ Against thee have I sinned and done evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

* O give me the comfort of thy help again: cast me not away from thy presence; and take not thy holy Spirit from me.

¶ Be thou my strong rock and an house of defence, that thou may'st save me: be thou also

ſo my guide, and lead me for thy names ſake.

* Into thy hand I commend my Spirit: for thou haſt redeemed me, O Lord, thou God of truth.

¶ In God is my health and my glory: he is the rock of my might; in God is my truſt.

* Bleſſed is the man whom thou chuſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

¶ O praiſe our God ye people, and make the voice of his praiſe to be heard: which holdeth our ſoul in life, and ſuffereth not our feet to ſlip.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

Or this.

*IN thee, O Lord, have I put my truſt, let me never be put to confuſion: deliver me in thy righteouſneſs.

¶ Lord let me know mine end, and the number of my days; that I may be certified how long I have to live.

* Behold thou haſt made my days as it were a ſpan long, and mine age is even as nothing in reſpect of thee: and verily every man living is altogether vanity.

¶ And now, Lord, what is my hope? truly my hope is even in thee.

* Deliver

* Deliver me from all mine offences: take thy plague away from me, I am even consumed by the means of thy heavy hand.

¶ When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

* Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

¶ For I am a stranger with thee, and a sojourner: as my Fathers were.

* O spare me a little that I may recover my strength: before I go hence and be no more seen.

¶ O Lord let it be thy pleasure to deliver me: make haste, O Lord, to help me.

* O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

¶ Up Lord, why sleepest thou? awake and be not absent from us for ever: hide not thy face from us, and forget not our misery and trouble.

* For our Soul is brought low, even unto the dust: our belly cleaveth unto the ground.

¶ Arise and help us: and deliver us for thy mercies sake.

* *Glory be to the Father* &c.

¶ *As it was in the beginning* &c.

Then

Then may the Minister read John xi. *from the first verse to the* 47. *or else this short Lesson* Matthew 25. *from verse* 1. *to the* 14.

THen the Kingdom of Heaven shall be liken-ed unto ten Virgins, which took their lamps, and went to meet the Bridegroom.

And five of them were wise, and five foolish.

The foolish took their lamps, but took no oyl with them.

But the wise took oyl in their vessels with their lamps.

Now while the Bridegroom tarried long, all slumbred and slept.

And at midnight there was a cry made, Behold, the Bridegroom cometh: go out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said to the wise, Give us of your oyl, for our lamps are out.

But the wise answered, saying, We fear lest there will not be enough for us and you: but go ye rather to them that sell, and buy for your selves.

And when they went to buy, the Bridegroom came: and they that were ready went in with him to the wedding, and the gate was shut.

Afterwards came also the other Virgins, saying, Lord, Lord, open to us.

But

But he answered, and said, verily I say unto you, I know you not.

Watch therefore: for ye know neither the day nor the hour, when the Son of man will come.

After the lesson as he sees occasion let him add some discourse of his own, short, and pertinent to the necessities of the sick Person; ever being careful that he doe him all his assistances, and call upon him to perfect that which can never be perfected but in this world, i. e. *his Repentance.*

Immediately after this exhortation; *or* [if it was done before, or is better reserv'd to another time, then immediately] *after the lesson, or the Psalm according to the discretion of him that ministers, and according to the circumstances of the sick man*; *let him add these Prayers.*

Let us pray.

I.

A Prayer for Repentance.

O Almighty God, and most merciful Father, who delightest not in the death of a sinner, but that he be converted from his sin, and thou be turned from thine anger; give unto thy servant a deep contrition for his

[her]

[her] ſins, a perfect hatred of them, a timely and an intire dereliction of them; grace to fear thee, and grace to love thee: powers to ſerve thee, and time and grace to finiſh all the work of God, which thy ſervant ought to doe; that the ſoul of thy ſervant being waſhed white in the blood of Jeſus, may be juſtified by thy mercy, ſanctified by thy Spirit, bleſſed by thy providence, ſaved by thy infinite and eternal goodneſs through Jeſus Chriſt our Lord.

II.

For Patience and Eaſe.

O Almighty and moſt gracious Saviour who didſt ſuffer with meekneſs and patience thoſe ſevere ſtripes of thy Father's wrath which we did deſerve, but thou didſt feel, and haſt eſtabliſhed with mankind a Covenant of faith and patience, a law of ſufferings, making the way of the croſs to be the way of Heaven: give to thy ſervant thy grace, that according to thy excellent example and holy commandment he may bear the burden of the Lord, with an even and a willing, an obedient and a loving Spirit. O let him never charge thee fooliſhly, nor murmur ſecretly, nor make too much haſte; but with faith and hope ſubmit his body and ſoul to thy merci-

ful

ful and just dispensation; that he may not discompose the duties of his repentance by a new sin, nor provoke thee to anger by his impatience, nor offend them who charitably minister to him, nor neglect the doing of any thing that can be in his power or in his duty, to his body or his soul. O God be merciful unto thy servant and press not him [or her] with an unequal load; but remember that we are but flesh, and vanity, that we are crushed before the moth and die in thy displeasure: give him ease and rest, a quiet mind and a peaceful conscience: make thou all his bed in his sickness; and deliver him not into the will of his spiritual Enemies: but glorifie thy mercies, and make thy goodness illustrious upon thy servant through Jesus Christ our Lord.

III.

Against Death, and the fear of it.

O eternal God who for the sin of Man didst send death into the world, and by the Resurrection of thy holy Son, didst bring life to all believers; have mercy upon this thy servant whom thou hast smitten with thy rod, and brought into the valley of tears, and the shadow of death; O let not thy fierce anger go beyond a fatherly correction: let this rod be discipline, not vengeance; let it kill his

his ſin, but not the man: but in judgment remember mercy; take from thy ſervant all inordinate fear; give him a preſent mind, a hopeful Spirit, a faithful heart, a perfectly repenting conſcience, a charitable and a devout ſoul. Take from him the fear, and take from him the ſentence of death; preſerve his life, and reſtore his health if that be beſt for him; for to thy power we ſubmit, on thy goodneſs we doe depend, by thy wiſdom we deſire to be governed, and that thy love ſhould chuſe for thy ſervant. But if thou haſt otherwiſe decreed, O grant to thy ſervant the comforts of a holy hope, and the ſtrengths of an unconquerable faith; the conſtancy of an unmoved patience, and the meekneſs of a perfect reſignation; that to him to live may be Chriſt, and to die may be gain; that whether he lives or dies he may be thine through Jeſus Chriſt our Lord. *Amen.*

IV.

For Pardon.

O moſt gracious and eternal Son of God, who onely haſt power to forgive ſins, and to reſcue erring ſouls from the power of ſin, and from the wrath of God; be gracious to thy ſervant who confeſſes thy juſtice in his ſuffering, and begs to feel thy mercy in his pardon, and

and thy pity in his ease and restitution. Contend no longer with the miserable who confesses himself guilty: reject him not that begs for remission of his sins and remission of thy anger; remember not the follies of his childhood, nor the vanities of his youth, the sins of his tongue, nor the sins of his anger; the sins of desire, nor the innumerable breaches of charity; his infinite omissions of duty, and the inexcusable actions of his choice. Thou hast glorified thy self in all generations of the world by giving pardon to the penitent, and ease to the afflicted, comfort to the comfortless and refreshment to the weary; Behold, O God, the sorrows of thy servant; and remember his sins no more: Behold the passion and the pains which our blessed Lord suffered for our sins; and let not the sins of thy servants cause thee to take another forfeiture, and produce another and an eternal anger: but spare thy servant in thy anger; and remember him in thy mercy, and pity him in thy infinite compassion, and relieve him with mighty grace, and deliver him from his sins, and bring him to thy glory, through Jesus Christ our Lord.

V. *If*

V.

If he be in or near the agonies of Death.

O bleſſed God, thou lover of ſouls and the Saviour of thy ſervants, who gaveſt thy Son to die for us, that we might live in him; look with mercy and great compaſſion upon the ſoul of thy ſervant for whom the Lord Jeſus gave his precious blood. Now, O God, is that ſad period in which he is to be conſign'd over to this final ſentence; now is the day of his great expence; his needs of mercy are great as his ſins, and great as his dangers, and great as all his enemies; let him [or her] receive the fruit of all his labours, a bleſſed return of all his prayers, the grace of thy promiſes, and the effect of all the ſufferings of the holy Jeſus: Now, O God, let him find the end of his hopes, and a juſt peace in his conſcience, a ſpiritual communion with Chriſt, and the benefit of all his Paſſion, pardon of his ſins, and the ſweeteſt viſitations of thy holy Spirit the comforter. Now let him feel the effect of thy mighty power and of thy glorious victory over ſin and all the powers of darkneſs: let them have no portion in him; and let thine anger end in comfort and pardon, in the viſitation of Angels and the glorious appearing of thy holy Spirit. Now let him feel the truth

of

of Religion, and the substance of the things he hath hoped for; the verification of thy promises, and the goodness of God; let all the sermons of the Gospel pass into real exhibition of thy loving kindness; and let thy servant rejoice in the portions of the blessed, in the redemption of his soul, in the communion of Saints, in the society of the spirits of just men made perfect, through Jesus Christ our Lord.

Then shall the Minister recommend the soul of the Dying man, if it be departing the body.

I.

O Most Blessed and most gracious Saviour Jesus, into thy holy hands we commend the soul of this our Brother [or Sister] praying thee to defend it from all evil, from the wrath of God which he hath deserved, from the evil Spirits of darkness which are ready to devour it, from the flames of Hell from whence nothing can rescue it but the mercies of God in our Lord Jesus Christ. *Amen.*

II.

Let thy holy Angels receive this soul from her prison and ruinous house of clay, and carry it to the region of loving and obedient souls in the bosom of Jesus, there with joy and longing, with the assurance of hope and a peaceful

peaceful charity to exſpect the Reſurrection of the juſt and the day of thy righteous judgment. *Amen.*

III.

O let not the Devils accuſe this ſoul before thee, or if they doe let them not prevail; but interpoſe thy death and paſſion, thy mediation and interceſſion between thy judgment and this ſoul, now at her departure and at the day of judgment, that in the terrours of that day, this ſoul may ſtand upright, ſupported by the arms of thy eternal mercy. *Amen.*

IV.

Let not this ſoul carry along with her the infirmities of her preſent ſtate, but be immur'd with a guard of loving and bleſſed Spirits to defend her againſt all the hoſtilities and incurſions of evil Angels. Now ſhe ſhall ſee what ſhe never ſaw, and hear what ſhe never heard, and know what was never revealed below; O grant that ſhe may have aids that here ſhe never did need, even mighty aſſiſtances in proportion to her new and ſtranger ſtate, that whatſoever is in the darkneſs or in the fire, in the ſecret regions of wrath, and the horrible places of torment and fearful exſpectations, may not afflict or affright the lamb of thy flock, the price of thy blood,

the

the Child of thy kingdom, and the portion of thine own inheritance. *Amen.*

V.

O sweetest Jesu, say unto this soul, This day shalt thou be with me in Paradise; say unto this soul, Fear not, for it is my Father's pleasure to give thee a Kingdom; let this soul dwell in safe and pleasant Regions; and be supported with the hope of God, comforted with a holy Conscience, rejoice in a confirmed Pardon, be recreated with the visitation of Angels, and walk in white whithersoever the Lamb shall go. *Amen.*

VI.

Give unto this decaying dying body a blessed and a glorious Resurrection; to this weary and afflicted, this penitent and redeemed soul a portion in the blessed sentence of thy right hand amongst the blessed Children of thy Father, who shall receive the Kingdom prepared for them from the beginning of the World. *Amen.*

VII.

Remember, O God, the good things which by thy Grace, and by the aids of thy holy Spirit, thy servant hath done in all his life; and remember not his evil deeds which by the weakness of the Flesh, and the temptati-

ons of the Devil, and the evil contingencies of this World have afflicted and humbled the ſoul of thy ſervant: remember thy holy Son did die for theſe; and thy holy Spirit was the cauſe of thoſe; and for whom thou haſt given thy Son, and to whom thou haſt given thy Spirit, give thy eternal pardon, and thy eternal glories, through Jeſus Chriſt our Lord. *Amen.*

After the Soul is departed, the Miniſter may ſay this Prayer in behalf of the living Friends and Relatives of the dead.

ALmighty God, who governeſt all things in Heaven and Earth with infinite wiſdom and infinite mercy, and bringeſt good out of evil, comfort out of ſorrow, and after a gentle viſitation doſt refreſh thy Children with the light of thy countenance, with the bleſſings of thy Providence, with the returns of thy Grace, and the comforts of thy holy Spirit; have mercy upon this Family, and return to them all with thy loving kindneſs, exchanging their preſent ſorrow into the advantages of holineſs and bleſſing. Be thou now and ever what thou glorieſt in; a Father of the Fatherleſs, a Husband to the Widow, a God of comfort to them that mourn in ſecret. Grant that thy ſervants may not weep as men without hope, nor murmur at thy diſpenſation,

dispensation, nor complain of any thing but themselves, not desire any thing but that thy will be done, nor doe any thing but what is agreeable to thy holy Word and Commandment; and grant that when thou smitest any of us it may increase thy fear in us, and when thou doest good to any of us in smiting or forbearing, in chastising or comforting, it may increase thy love in us: and let thy holy Spirit so prevail over all our wills and understandings, our affections and the outward man, our interests and our hopes, that we may live in this world pleasing to thee, and may go out of this world with the peace of a holy conscience, and may have a joyful resurrection in the last day, to a participation of the glories of God, through Jesus Christ our Lord. *Amen.*

The Blessing.

THE Lord bless you, and keep you. The Lord make his Face to shine upon you, and be gracious unto you. The Lord lift up the light of his Countenance upon you, and give you peace.

The blessing of God Almighty, the Father, Son, and Holy Ghost, be amongst you, and abide with you, and be your portion for ever and ever. *Amen.*

Prayers and Devotions to be us'd at the Burial of the Dead.

The Miniſter, before the Corps entring at the Church door, may begin with one or more of theſe ſentences.

A Good name is better than precious ointment: and the day of death, than the day of ones birth.

It is better to goe to the houſe of mourning, than to goe to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.

I am the reſurrection and the life ſaith the Lord: He that believeth in me, yea though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me ſhall not die for ever.

It is appointed to all men once to die, and after death comes judgment.

I would not have you to be ignorant concerning them which are aſleep that we ſorrow not even as others without hope. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

After the Corps is ſet down in the body of the Church; let Morning or Evening prayer be read according to the time of the day, with this difference onely.

Inſtead of the uſual Pſalms,
Read *Pſalm* xxxix. *Pſalm* xlix. *Pſalm* xc.
For the firſt leſſon read *Job* xiv. or xix.
After the firſt leſſon read *Pſalm* lxxxviij.
For the ſecond leſſon read
1 *Corinth.* xv. from verſe 12 to the end.
After the ſecond leſſon read [Nunc dimittis.

* LOrd now letteſt thou thy ſervant depart in peace according to thy word:
¶ For mine eyes have ſeen thy ſalvation.
* Which thou haſt prepared before the face of all people.
¶ To be a light to lighten the Gentiles and to be the glory of thy people *Iſrael.*

Glory be to the Father, &c.
As it was in the beginning, &c.

After the uſual Prayers are done; then the Corps being carried to the Grave, the Miniſter ſhall read this leſſon.

Eccleſiaſtes xij.

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

While the ſun, or the light, or the moon, or the ſtars be not darkned, nor the clouds return after the rain:

In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windows be darkned.

And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low.

Alſo when they ſhall be afraid of that which is high, and fears ſhall be in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail; becauſe man goeth to his long home, and the mourners go about the ſtreets:

Or ever the ſilver cord be looſed, or the golden

golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

People.

Bleſſed be God.

The Miniſter, while they are preparing to inter the Corps, ſhall ſay this Pſalm,

* THE wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

¶ I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

* I ſaid I ſhall not ſee the Lord, even the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world.

¶ I have ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved.

* Therefore my heart is glad, and my glory rejoyceth: my fleſh alſo ſhall reſt in hope.

¶ For thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thine holy one to ſee corruption.

* As for me, I will behold thy face in righteouſneſs: when I awake with thy likeneſs I ſhall be ſatisfied.

¶ Thou wilt ſhew me the path of life: in thy preſence is the fulneſs of joy, and at thy right hand there is pleaſure for evermore.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

When the Corps is in the grave the Miniſter ſhall ſay

Foraſmuch as it hath pleas'd Almighty God, to take to himſelf the ſoul of our dear brother here departed; we lay his body in the ground; for out of it was it taken; duſt it is, and unto duſt it does return; but we lay it down in a ſure and certain hope of the reſurrection from the grave. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the triump of God: and the dead in Chriſt ſhall riſe firſt, then thoſe which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we be ever with the Lord. Wherefore comfort one another with theſe words.

Let us pray.

* Lord have mercy upon us.

¶ Chriſt have mercy upon us.

* Lord have mercy upon us.

Our Father which art in Heaven, &c.

I.

O Almighty God, with whom doe live the ſpirits of the juſt men made perfect, we give thee humble thanks that thou haſt delivered the ſoul of thy ſervant N. N. from the calamities of this life; putting a period to his ſin and to his pains; O be pleaſed ſhortly to fill up the numbers of thine elect, and haſten thy kingdom; and to us thy ſervants grant that we may die to ſin and live to righteouſneſs, living a holy and a gracious life, peaceable and bleſſed, that when we have ſerved thee in our generations we may die the death of the righteous, leaving a good name and a fair example behind, and our good works may follow us; that being holy in our lives we may be bleſſed in our death, and with this thy ſervant, and all other departed in thy love and fear, may lye in the boſom of our Lord, till by the trump of God, we ſhall be awakened in the reſurrection of the juſt, to reign with thee in thy Kingdom through Jeſus Chriſt our Lord *Amen.*

II.

O moſt bleſſed Saviour Jeſus who art the reſurrection and the life, and in whoſe ſight the death of thy ſaints is precious, look upon us thy ſervants whoſe life is vanity, and our

days pass away like a tale that is told, and as the remembrance of a passenger that stayeth but a night; the days of our pilgrimage are few and evil, and we disquiet our selves in vain: O look upon us with a gracious eye; give us thy holy Spirit of wisdom and peace to guide us in the ways of God, that our affections and our conversation being in Heaven; and being weaned from this world we may die daily, and every day be doing good; that laying up a treasure of good works, we may rejoice in the day of our death, and may be freed from the terrors of the day of judgment, and the Gates of Hell may not prevail against us. O preserve us from that eternal wrath which shall destroy all thine enemies, and let our portion be with the charitable and the merciful, on the right hand of the Father, where thou sittest and reignest in the glory of God, to eternal ages world without end. *Amen.*

If it be opportune, then here may be added one of the Prayers [for a blessed death] *at the end of Evening Prayer throughout the year: ending with the usual benediction.*

The Grace of our Lord Jesus Christ, &c.

A Form

A

FORM

OF

DEVOTION,

TO

Be used and said in the days

OF

Sorrow and *Affliction*.

A Form of Devotion, to be used and said in the days of Sorrow and Affliction of a Family, or of private Persons.

In the name of the Father, the Son, and the Holy Ghost.

Our Father which art in Heaven, &c.

Versicle.

O God make speed to save us.

Answer.

O Lord make haste to help us.

* *Glory be to the Father,* &c.

¶ *As it was in the beginning,* &c.

The Psalm.

*HIde not thy face far from me, O Lord, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

¶ O my God, I cry in the day time, but thou

thou heareſt not: and in the night ſeaſon I am not ſilent.

* But thou art holy: O thou that inhabiteſt the praiſes of Iſrael.

¶ Our Fathers truſted in thee: they truſted in thee, and thou didſt deliver them.

* But I am a worm, and no man: ſmitten of thee, Lord, afflicted, tormented, forſaken.

¶ Thou haſt filled me with bitterneſs, and haſt made me drunk with worm-wood: thou haſt removed my ſoul far off from peace, and I have forgotten proſperity.

* But, O God, thou art my God, early will I ſeek thee: be not thou far from me, O Lord, O my ſtrength, haſte thee to help me.

¶ I acknowledge my ſin unto thee, and mine iniquity have I not hid: I will confeſs my tranſgreſſions unto the Lord, O doe thou forgive the iniquity of my ſin.

* Thou art my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

¶ Lord, make me to know my end, and the meaſure of my days, what it is: that I may know how frail I am.

* Behold thou haſt made my days as an hand-breadth, and mine age is nothing before thee: verily every man at his beſt ſtate is altogether vanity.

¶ And now, O Lord, what wait I for? Surely my hope is in thee.

* Deliver

* Deliver me from all my transgressions, remove thy stroke away from me: I am even consumed by the blow of thy hand.

¶ When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth: Surely every man is vanity.

* Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner as all my Fathers were.

¶ O spare me a little, that I may recover my strength: before I go hence and be no more seen.

* Let all those that seek thee, rejoice and be glad in thee: Let such as love thy salvation say continually, The Lord be magnified.

¶ But I am poor and needy, yet the Lord careth for me: thou art my help and my deliverer, make no tarrying, O my God.

Amen, Amen, Amen.

Then read the second Chapter of *Ecclesiasticus*;

Or the sixth Chapter of S. *Matthew's Gospel*;

Or the twelfth Chapter to the *Romans*;

Or the fifth Chapter of the second *Epistle* to the *Thessalonians*;

Or the first of *Timothy* the sixth Chapter;

Or *Hebrews* the twelfth;

Or *James* the fifth.

These at several times. *After*

After the Chapter is read; ſit ſtill a while, and conſider of ſuch comforts, or inſtructions as are in the Chapter fitted to your needs.

If this Office be ſaid by a Miniſter in the Company of the afflicted Perſon; then he may add ſuch uſeful and comfortable diſcourſes as are occaſioned by the Chapter, and then ſay the following Collects.

After meditation or diſcourſe, humbly kneel down and pray.

I.

An Act of Repentance.

O My God and Father, in vain doe we beg to have thy heavy hand taken from us, ſo long as the cauſe remains: Our ſins, O God, our ſins are ſo great, ſo numerous, ſo intolerable, that we muſt needs with ſhame hide our face, and confeſs we have deſerved all the evil that we ſuffer, and all that which thou haſt threatned: we have, O God, more to give thee thanks for, than we have to deplore. It is thy infinite mercy that we are yet kept from feeling thy ſevereſt judgments. It is thy mercy that we have our ſenſes and our underſtandings, that we have the uſe of thy Word and Sacraments, that we have not intolerable pains of body, and unſufferable troubles in our mind: It is thy bleſſing that we have

have Bread, that we have any Friends, that we have the Prayers of thy faithful Servants; that we have Faith in thee, and that we have Hope. It is thy infinite mercy, that we are yet kept from the unsufferable pains of Hell, and are permitted to pray to thee, to rely upon thy mercies, to work out our salvation, and to expect thy loving kindness in the land of the living.

II.

All the evils that we suffer, we have deserved, but nothing of the good have we deserved, we are less than the least of all thy mercies, and our sins are greater than the greatest of all our sufferings. * And now, O God, thou who hast so mercifully dealt with thy servants in taking a less fine of us, than in Justice thou mightest have exacted, be pleased also to proceed in the methods of thy mercy; and make our present sufferings be instrumental of thy glory, of the pardon of our Sins, of the sanctifications of our Spirits, of the humiliation of our Souls, that like silver tried in the fire, we may come forth more pure vessels of honour, pleasing and acceptable to thee in Jesus Christ.

III.

An Act of Patience and Resignation.

WE know, O God, that thou art infinitely wise and infinitely good, and thou dispossest all the events of thy Creatures to excellent purposes, and delightest to bring good out of evil. Behold, O God, we are thy Servants and thy Creatures, doe to us as seemeth good in thine eyes, only give us patience and a long-suffering Spirit, that we may not murmur secretly when we complain openly; that we may not make haste in the day of our calamity, but with a quiet Spirit expect and wait for the time of our Redemption. But make no long tarrying, O Lord, make haste to help us, O God of our salvation; and be pleased to give us a light from Heaven, that with the Eye of Faith, we may see beyond the Cloud, and look for those comforts which thou didst prepare for thy Servants that love thee, and put their trust in thee, and have laid up all their hopes in the bosom of God.

IV.

An Act of Hope.

O God our God, thou hast said unto us, I will never leave you, nor forsake you; thou

thou haſt often eaſed our calamities, and taken off thy ſevere hand, thou haſt promiſed to be with us in time of need, thou delighteſt to deliver them whoſe confidence is in thy goodneſs. Thou haſt ſupported our Spirits in the day of our ſorrow, and haſt given us many intervals, and ſpaces of refreſhment, and reneweſt thy loving kindneſs day by day: O let us never have our portion amongſt the hopeleſs and deſperate. Let us always pray to thee, and hope in thee, and in every period of our Affliction let us doe ſome actions of virtue, by which we may pleaſe thee, and be accepted ſo long as we can pray. Thou haſt commanded us to hope, and we doe hope that theſe comforts ſhall refreſh our Souls, that thy mercies will ſupport us under our afflictions, that thy Spirit ſhall comfort us in it, and thy Grace and thy glorious Providence ſhall ſpeedily deliver us from it. *Amen, bleſſed Jeſus, Amen.*

V.

The Petition.

AND now, O moſt merciful Father, give thy Servants admittance to preſent our complaint before the throne of Grace, and let our petition enter into thy preſence: thy arrows ſtick faſt in us, and thy hand preſſeth us ſore:

ſore: Open thy heart, the treaſure and ſpring of mercy, and thence let comforts and refreſhments deſcend upon thy ſervants. Put a bleſſed period to our ſorrows, but firſt put a ſtop to our ſins; let us not ſin againſt thee, when for ſin thou art ſmiting us; Let us never charge thee fooliſhly, nor behave our ſelves peeviſhly towards others, but uſe all the means we can to eaſe their ſorrows, to lighten their burdens, to ſweeten their lives, that ſo we may expect from thy goodneſs a more plentiful and abundant meaſure of loving kindneſs.

VI.

O Lord put a bar and ſtop unto our paſſions; make them to be humble Miniſters of religion [and prudent government] but never let us ſuffer any violent tranſportations in our ſelves, never be provoked to any bitterneſs, never to be harſh or cruel towards any, never to ſpeak any thing peeviſhly and undecently, never to put too much upon any temporal intereſt; In all things let us behold thy providence, and reverence thy juſtice, and adore thy majeſty, and feel thy mercy, and obey thy Spirit; and if thou ſhalt ſtill perſevere to ſmite us, and to try thy ſervants, let not thy puniſhing us ever cauſe us to ſin againſt thee. Let not our own follies be our ſcourges, leſt we ſin againſt thee, and looſe thy bleſſing for ever.

VII. Be

VII.

Be pleaſed, O God, to add this favour unto thy ſervants, that our trouble may not be doubled or increaſe by our own infirmities: take from us all troubleſome fancies and too quick apprehenſions of our ſorrows; Bleſſed be thy Name, they are finite, and they are temporal ſorrows, they are leſs than our ſins, and they are leſs than thy mercies; Give us grace to deſpiſe the world, and all its intereſts and poſſeſſions, that while we ſet not our affections upon them, we may not be too much afflicted, when we are croſſed in them; but let our great care be to pleaſe thee, our greateſt fears, leaſt we ſhould ſin againſt thee; let our duty be our imployment, thy providence our portion, thy Spirit our guide, thy law our rule: That when this cloud is paſſed over, we may ſee the brightneſs of thy face, and perpetual ſhowers of grace and mercy, refreſhing our ſad and weary ſpirits: ſo ſhall thy ſervants ſing praiſes to the honour of thy Name, when thou ſhalt have ſaved our ſouls from death, our eyes from tears, and our feet from falling: grant theſe mercies, O bleſſed God, and Father, for Jeſus Chriſt his ſake our deareſt Lord and Saviour. *Amen.*

A private Prayer to be said by or for a person (mutatis mutandis) apt to be afflicted with fear of death or God's anger, and the uncertain state of his, or her Soul.

O Eternal God, most gracious Father, in much mercy and compassion behold me thy servant loaden with my sins, encompassed with infirmity, assaulted by enemies without, and apt to be betrayed by my own weaknesses within. If I am chearful, I am apt to be careless of my duty, If I am sad, I am timorous and unsafe, too ready to distrust thee, and to sink under the burthen of those calamities which by my sins I have deserved. O God, I confess with sorrow and shame, that I resolve often to give my self intirely to thy service, but I am so perpetually beaten with the violent tempests and storms of passion, that all my hopes and all my fears grow unactive and useless and are overcome by them, and sink under my own evil customs and infirmities, [*Lust*, *Pride*, *Ambition*, *Anger*,] And under this state of infelicity I groan and labour, and to thee I humbly make my complaint; for thou art my hope and my strength, my rock and my might, my Saviour and defender, my support and my deliverer. O hear the saddest cries of thy humble and afflicted servant, and give me ease from my greatest sorrows:

rows: Give me a chearful heart, and a ſevere ſpirit; a love of thy mercies, and a trembling at thy judgments; an infinite deſire to pleaſe thee, and a great fear to offend thee; and though I humbly deſire of thy glorious goodneſs, to ſecure and promote my eternal intereſt by what inſtruments thou pleaſeſt, yet becauſe thou art my Father and my merciful God, I beg of thy infinite goodneſs to take care of my infirmities, and to pity my weakneſſes; and make my religion to be to me the pleaſanteſt thing in the world; that nothing may tempt me from thee, and prevail in the days of my weakneſſes and diſadvantage.

II.

O bleſſed God, be pleas'd to give me a perfect repentance for all my ſins; and admit me to a full pardon, and not onely ſo, but, if it be thy gracious will, conſign this my pardon by ſome teſtimony from Heaven, by a holy and a humble hope, by a ſtrong faith, and a chearful ſpirit, by joy in God, and a command over my paſſions, by meekneſs and charity, by forgiving every one that troubles me, and every one that offends me. O God, my God, give to thy ſervant an excellent religion, and a devout ſpirit, and grant that I may take great pleaſure in the ſervice of God, in obedience to my ſpiritual Superiors, in doing the works of that duty to which thou haſt called me

me in my preſent ſtate of life; and never ſuffer me to fall into a deſpairing or an amazed conſcience, into the evils of a tedious or impatient, a wounded or an afflicted ſpirit: but grant that rejoicing in thee evermore and delighting in doing my duty, in mortifying my paſſions, in loving and ſerving my deareſt Relations, I may be preſerved in thy fear and thy favour, and nothing may be able to ſeparate me from the love of God, in Chriſt Jeſus. *Amen.*

III.

O my deareſt Saviour, take from thy Servant all inordinate fear of death, and give me a great deſire after Heaven, and heavenly Things: And when thou ſhalt call me from this World, conduct me by the Graces and Comforts of thy holy Spirit evenly and holily, certainly and chearfully, to the regions of hope and joy, that in thy arms I may expect and long for the day of recompences and of thy glorious appearing. O God, hear the prayer and moſt paſſionate deſires of thy ſervant: and ſince thou haſt commanded us in the time of need to come with boldneſs to the throne of grace, grant that I may be accepted by thy mercies and loving kindneſs, through the merits and interceſſion of my Lord, in whom I deſire to live, and for whom I will not refuſe to die, our Bleſſed Lord and Saviour Jeſus, to whom with thee O bleſſed Father and moſt Holy Spirit, I humbly give all honour,

nour, and thanks, and glory, and love, and service; and desire to doe so for ever. *Amen.*

A Form or Prayer of Thanksgiving.

The Preface to the following Office.

SInce it hath pleased God, to hear our prayers and to give us the blessing we now feel and rejoyce in, [the blessing of *Peace, Health, Plenty, Victory* &c.] let us faithfully and devoutly give thanks unto God for his great benefit and grace; and say,

Psalms Eucharistical or of Thanksgiving, upon special times of festivity: to be added to any of the foregoing Offices: or to be said distinctly.

After a plentiful Harvest.

Our Father which art in Heaven, &c.

*O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

¶ O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

* Thou visitest the earth and blessest it: thou makest it very plenteous.

¶ Thou watereſt her furrows, thou sendest rain into the little vallies thereof: thou

makest it soft with the drops of rain and blessest the increase of it.

* Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

¶ They shall drop upon the dwellings of the wilderneſs: and the little hills shall rejoyce on every side.

* The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing.

¶ Praised be God, which hath not cast out our prayer: nor turned his mercy from us.

* Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season.

¶ He reserveth unto us the appointed weeks of the Harveſt.

* Lord what is man that thou haſt reſpect unto him: or the son of man that thou so regardeſt him?

¶ The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due season.

* Thou openeſt thy hand: and filleſt all things living with plenteouſneſs.

¶ The Lord is righteous in all his ways: and holy in all his works.

* The Lord is nigh unto all them that call upon him: yea all such as call upon him faithfully

¶ He will fulfill the desire of them that fear him: he also will hear their cry and will help them.

* That

* That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.

¶ That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

* That our oxen may be strong to labour: that there be no decay; no leading into captivity, and no complaining in our streets.

¶ Happy are the people that be in such a case: yea, blessed be the people which hath the Lord for their God.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

II.

After recovery of a City, family or single person from the Plague, *or any great sickness.*

* O Come hither and hearken all ye that fear God: and I will tell you what he hath done for my soul.

¶ I called unto him with my mouth, and gave him praises with my tongue: O Lord my God, I cried unto thee and thou hast healed me.

* Thou Lord, hast brought my soul out of Hell: thou hast kept my life from them that go down to the pit.

¶ O what great troubles and adversities hast thou shewed me, and yet didst thou turn

and refresh me! yea and broughtest me from the deep of the earth again?

* Sing praises unto the Lord, O ye Saints of his: and give thanks unto him for the remembrance of his holiness.

¶ For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy commeth in the morning.

* Praised be the Lord, daily: even the God, which helpeth us and poureth his benefits upon us.

¶ He is our God, even the God, of whom commeth salvation: God, is the Lord, by whom we escape death.

* I will be glad and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversity.

¶ Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

* Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

¶ Therefore shall every good man sing of thy praises without ceasing: O my God I will give thanks unto thee for ever.

* *Glory be to the Father*, &c.

¶ *As it was in the beginning*, &c.

III. *After*

III.

After a Victory, or the prosperous ending of a War.

*BLesſed be the Lord my ſtrength: which teacheth my hands to war, and my fingers to fight.

¶ My hope and my fortreſs, my caſtle and deliverer: my defender in whom I truſt, which ſubdueth my people which is under me.

* When my ſpirit was in heavineſs thou knoweſt my path: in the way wherein I walked they privily laid a ſnare for me.

¶ I cried unto the Lord and ſaid: Thou art my hope and my portion in the land of the living.

¶ Thou didſt ſend down thine hand from above: thou didſt deliver me and take me out of the great waters, from the hand of ſtrange Children.

¶ Thou haſt given victory unto Kings: and haſt delivered David thy ſervant from the peril of the ſword.

* For I know that the Lord is great: and that our Lord is above all Gods.

¶ Whatſoever the Lord pleaſed, that did he in Heaven and in Earth: in the Sea, and in all deep places.

* The Lord is on my ſide: I will not fear what man doth unto me.

¶ The Lord taketh my part with them

that help me: therefore shall I see my desire upon mine Enemies.

* It is better to trust in the Lord, than to put any confidence in Man.

¶ It is better to trust in the Lord, than to put any confidence in Princes.

* The Lord is my strength and my song; and is become my salvation.

¶ The voice of joy and health is in the dwellings of the Righteous: the right hand of the Lord bringeth mighty things to pass.

* The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to pass.

¶ He maketh Wars to cease in all the world: he breaketh the bow, and snappeth the spear in sunder; and burneth the chariots in the fire.

* Behold how good and joyful a thing it is, brethren: to dwell together in unity.

¶ It is like the precious Ointment upon the head that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

* For there the Lord promised his blessing: and life for evermore.

¶ The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

Glory be to the Father, &c.

As it was in the beginning, &c.

If there be any other occasion, instead of these use Te Deum laudamus, *&c.*

After each of these Eucharistical Psalms, shall be added as followeth.

Minister.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Minister.

Let us give thanks unto the Lord our God.

Answer.

It is meet and right so to doe.

Minister.

I.

IT is very meet, right, and our bounden duty that we should at all times and in all places give thanks and praise, honour and adoration, love and duty to thee, O Lord God, the Father of mercies and the God of all comfort; who hast known our soul in adversity, and delivered us from the evil we have deserved, and hast given us good things we deserved not: we confess, O God, that we are less than the least of all thy mercies; but thy immense thy unlimited goodness and loving-kindness rejoices in doing us good, in preserving us from evil, in heaping thy benefits upon us, in giving to us witness from heaven

[*in feeding our hearts with food and gladneſs:*] *in delivering us from our enemies:* [*in ſnatching us from the power of the grave*] *in commanding thy deſtroying Angel to hurt us not*] Holy Jeſus, Bleſſed be God.

II.

We are thy ſervants and thy children; we are all thine; and have no intereſt but thy ſervice; thou art our God, and all our hopes are laid up in thee: Thou art gracious when thou ſmiteſt us; but we cannot expreſs thy infinite ſweetneſs when thou relieveſt our neceſſity, when thou ſuſtaineſt our ſorrows, when thou doſt deliver us from thy wrath, when thou heareſt our prayers, when thou poureſt thy benefits upon us. O give unto thy ſervants thankful hearts, obedient and loving Spirits, careſulneſs of duty, charity and humility, zeal for thy glory, ſubmiſſion to thy divine will and pleaſure; that ſerving thee with all our powers, loving thee with all our faculties, obeying thee in all inſtances, delighting in thee in all diſpenſations, we may be conducted through all varieties of providence, and defended in all temptations of our enemies, and relieved in all the neceſſities of our life, and aſſiſted in all particulars of duty, that ſo we may paſs through this valley of tears in peace and meekneſs, in faith and charity, with the confidence of a holy hope, and in the ſtrength of thy righteous promiſes, to the fruition of

thoſe

hose mercies which are the portion of willing and obedient souls, through Jesus Christ our Lord. *Amen.*

The great penitential Litanies;

To be said according to the discretion of him that ministers: especially in the time of Lent; and upon solemn Fasting days.

O Blessed God, Father of mercies who hast sent thy Son to redeem us from sin and wrath, have mercy upon us rebellious and perishing children, lost and miserable sinners.

O Blessed Saviour Jesus, who wert the price of lost mankind, and gavest thy self a sacrifice for our sins, have mercy upon us miserable and lost, but sorrowful and returning sinners.

O Blessed Spirit of the Father who didst come into the world to sanctifie and to teach, to illuminate and to guide it, have mercy upon us foolish and ignorant, lost and miserable sinners.

O most Blessed and Mysterious Trinity, God the Father, Son and holy Spirit, have mercy upon us perishing and miserable sinners.

1. Pardon O God, the vanities of our childhood, and the sins of our youth, our backward and dull ignorance, our forward and active malice, our early sins and slow re-

pentances, our haſtineſs to all evil, and our unwillingneſs to all good things whatſoever.

If thou Lord, wilt be extream to mark what is done amiſs, O Lord who may abide it?

2. O God of mercy, pardon our want of diſcipline, our averſneſs to learn good things, our deſires of evil, the firſt inſinuations of ſin, our moroſe delectation in vain thoughts, our pleaſure in evil remembrances, our entertaining little images of ſin, our love of the temptation, our fondneſs after trifles, our want of love and want of underſtanding of the things of God.

Caſt us not away from thy preſence, and take not thy holy Spirit from us.

3. O God of mercy, pardon the infinite number of our fooliſh thoughts and voluptuous deſires, our proud imaginations and phantaſtick pleaſures, our ſecret deliciouſneſs in what thou haſt forbidden, our deſires to die, our contempt and neglect of life; our fooliſh contrivances and trifling purpoſes, our ridiculous deſigns and unreaſonable intentions.

Turn thy face from our ſins, O Lord, and put out all our miſdeeds.

4. O God, of mercy pardon the infinite omiſſions of our duty, our ſeldom prayers, and frequent wandring of our head and heart, our fooliſh arts to couſen our ſelves, and to cheat our ſouls of duty and reward, our wicked rejoicings when we were forc'd to omit our

devotion

devotions, and our listless manner of attending to them, our dulness in hearing, our deadness in observing, our excuses and pretences, our weariness of body and tediousness of Spirit, our dulness and sleepiness, our seldom reading and more seldom meditating, our loss of many opportunities of receiving the holy Communion, and our making use of all opportunities of pleasure and vanity.

But there is mercy with thee, therefore shalt thou be feared.

℣. O God, of mercy pardon all the sins of our proud and prejudicate understandings, our wilful ignorance and voluntary neglect of the instruments of salvation, the weakness and imperfection of our faith, and our trifling notices of things, our distrust of thee, and our confidence in the creatures, our superstitious fancies and foolish opinions, our weak conjectures and easiness to believe, our suspicions and jealousies of thee, and our wicked sentences and evil reportings concerning thy actions and thy attributes, our relying upon dreams, and our not relying upon thy word, our love of being abused in our persuasions, and our believing Doctrines for interest and passion, and weak inquiries and confident opinions, our doubtings and trepidations in the day of temptations, and our unreasonable confidences, boastings and presumptions,

tions, when we are prosperous, easie and untempted.

Lord be mercyful to our sins for they are very many.

6. O God of mercy pardon the sins of our will; our violent prosecutions of pleasure, and our hatings of religion, our unwillingness to please thee, and our fierceness of desire to please our selves; our unwillingness to submit to thy lawes and to the events of thy providence, our disobedience to revelations, to the advices of the wise and the discourses of the learned, to the voice of God and the lessons of the Spirit, our unreasonable choice and malicious determinations, our yeildings to the whispers of the flesh, and our obstinacy against the motions of illuminated reason.

O give us the comfort of thy help again, and establish us with thy free Spirit.

7. O God of mercy pardon the inordination and irregularity of our affections; our anger is hasty and quick, unreasonable and immoderate, a perpetual storm and a perpetual folly, our desires are passionate and great, sensual and intemperate, we fear the feares of men, and our hopes are of things that profit not; we love that which distroys us, and do not love that by which we can be made alive; we rejoyce in the wayes of death, and our sorrow is not unto amendment of life; every sad accident of the world does

amaze

amaze us, but we are not afflicted when we loose thy favour, when we doe foolish things, and enter into the portions of thy displeasure.

Lord be merciful unto us, for our Sins are very great.

8. God of mercy, pardon the Hypocrisie of our lives, our desires to seem holy, our neglect of being so, our being satisfied with shadows and out-sides, with an unactive Faith, with the faith of Devils and the hope of Hypocrites, with the comforts of the presumptuous and the confidence of the proud: we have rested in outward works, and have not secured the truth of the Spirit; we confess our Sins, and still commit them; we pray against them, and yet we love them; we call thee Father, and obey thee not; we say thou art our Lord, and yet we doe not fear thee; we approach thee with our lips, and our hearts are far from thee; we bow our heads and lift up our hearts and hands against thee: we humble our selves in flattery, and mortifie our affections with deceit; we pretend Religion to serve our own worldly ends; resting in forms of Godliness, but denying the power of it.

O God be merciful unto us, for our state is very miserable.

9. O God of mercy, pardon our Impatience and immortification, our secret murmurs

murs and open rebellions; our temptings of God, our provocations of thee to anger, our entering into needless dangers, the deferring of our repentance, and the hardning of our faces against thy judgments; our contempt of thy mercies, and turning thy grace into wantonness, despising thy long-suffering and thy goodness, and trusting boldly where thou hast given us no ground of hope or comfort.

O blessed Jesu, that takest away the sins of the world, have mercy upon us.

10. O God of mercy, pardon the innumerable sins of our tongue, our vain and common swearings, our bold affirmatives of what we know to be false or know not to be true, our crafty and insnaring talk, our secret and injurious whispers, our back-biting and detraction, our undervaluing our Brother and easily reporting evil, our bragging and vain-glorious words, our laying snares for praise, our flattering some and reproaching others, our clamorous revilings and uncharitable chidings, and in whatsoever we have spoken against thee or against our Brother.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

11. O God of mercy, pardon our abuses of thy sacred and venerable Name, our unworthy usages of our selves upon whom thy Name is called, our profanation of thy word, our irreverent using the Sacraments, our dis-

honouring

honouring thy Houſes of Prayer, our curious inquiries into the ſecrets of God and the ſecrets of Men, our wilful angring and provoking our Neighbours to curſing and ſwearing and all intemperate wrath, our unneceſſary troubling them and betraying them to folly and indignation.

O remember not our old ſins, but have mercy upon us, and that ſpeedily.

12. O God of mercy, pardon our abuſe of holy times and holy offices, our neglect of aſſembling our ſelves together, our vain recreations and fooliſh imployments, the prodigality of our precious time in idle gaming and uſeleſs buſineſs, our being idle Servants or cruel Maſters, falſe in our truſt, or unreaſonable in our commands, our peeviſh neglect of the cuſtoms of the Church, and our ſchiſmatical behaviour in the Congregations of the Lord.

Help us, O God of our ſalvation, and for the glory of thy Name, ſave thy ſinful ſervants.

13. O God of mercy, pardon all our rebellions againſt thee and againſt thy repreſentatives, our lawful Superiors; our irreverence and diſobedience, our murmurs and repinings againſt them, our rude words and perverſe diſputings, our neglect of their perſons and deſires, our publication of their faults and rejoicing in their infirmities, our being aſham'd of their poverty and condition, our

boaſting

boasting of our Kindred and extraction, our secret cursings or open reviling the Ministers of Justice, our mocking and scorning old and aged Persons, and whatsoever is irreverent, froward, disobedient, unjust or uncharitable towards our betters.

O deliver us and purge away our sins for thy Names sake.

14. O God of mercy, pardon all our cruel thoughts, and provoking words, and injurious actions, cleanse our hands from violence and our hearts from blood-guiltiness, O God, forgive us our uncharitable treating of our selves or others, our unjust wranglings and peevish quarrels, our taking things and words in an evil sence and to purposes of discord and dissension, our threatning and keeping men in fears, our not rescuing, or not preserving those whom we could and ought to have preserved, our imbittering the spirit of our neighbour, our unpeaceable dispositions, our tempting and betraying, our wounding and killing our own souls and the souls of our brethren, whom we ought to have snatch'd from the fire, and according to our powers with-held from the everlasting burning.

O take away our iniquities from us, and remember our sins no more.

15. O God of mercy, pardon our gluttony and drunkenness, the disorders of our diet and the disorders of our passion, our wanton thoughts

thoughts and wandring Eyes, our impure desires and all our actions of uncleaneſs, our laſcivious dreſſings and idle conſumptions of our time, our making proviſions for the fleſh to fulfil the luſts of it, the diſhonourings of our body, and the pollutions of our ſpirit, our making the members of Chriſt be the members of an Harlot, and defiling the Temples of the Holy Ghoſt by unnatural Actions and Deſires, not to be named, and much leſs to be entertain'd, our ſoftneſs and effeminacy, our ſenſualities and ſtudies of the fleſh and all the exceſſes and irregularities within that ſtate which thou haſt bleſſed and ſanctified: but we are unclean, we are unclean.

O Cleanſe our ſouls from ſin; take away our iniquities and thou ſhalt find none.

15. O God of mercy, pardon our injuſtices and rapines, our open invaſion and ſecret underminings of the rights of others, our greedy deſires and fierce purſuances of money, our love of wealth and our haſtineſs to be rich, our arts of unequal bargaining and deceitful words, our unjuſt Law-ſuits and the vexatious proſecutions of juſt or unjuſt, our detaining the wages of the hireling and our defalking of his dues, our preſſing upon the neceſſities of the poor, and raiſing prices for their need, our hard and oppreſſive contracts, our rigors of juſtice and varieties of injuſtice, our want of charity and tenacious retaining our money,

our

out reception or retention of unjuſt purchaſes; our ſacrilege and ſimony, our entring into the fields of the Fatherleſs, wronging the helpleſs widow, who is thy care; our forwardneſs to run into debt and our careleſneſs to come out of it: our improvident conduct of our eſtates and our fooliſh miſpendings, our cauſing dimunition to the goods of others and the avaritious increaſing of our own.

Waſhus throughly from our iniquity, and cleanſe us from our ſin.

17. O God of mercy, forgive us our breach of promiſe to men, and of our holy vows made to thee our God: our wilful or careleſs lying, our falſe accuſation or falſe witneſſing, our perverting righteous judgment by bribery or falſe information, and cauſing the innocent to ſuffer; our leading the blind out of his way; our accuſing others, and juſtifying our ſelves, our falſe excuſes and fain'd pretences, our cauſleſs affirmings and denyings, our jealouſies and ſuſpicions and all the iniquity of our hearts and tongues.

Hide thy face from our ſins, and blot out all our tranſgreſſions.

18. O God of mercy, pardon our envy and our diſcontented hearts, our ambitions and curioſities, our rejoicings in the evil of our neighbours, and our repining and diſpleaſure at his advancement, our violent and diſtract-

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ing carefulneſs for the things of this world, our affrightments in every ſad accident, and all our covetous thoughts and degenerous and unworthy practices.

Lord Jeſu, be merciful to us miſerable, but penitent and returning ſinners.

O that our head were waters, and our eyes a fountain of tears that we might weep day and night till thou wert reconciled to thy people. Thy congregation is an aſſembly of adulterous and treacherous men.

We have bent our tongues like a bow for lies, but we are not valiant for the truth upon earth; we have proceeded from evil to evil, and we have not known thee.

[Every one deceives his neighbour, and weary themſelves to commit iniquity: for theſe things thou haſt viſited us in anger, thou haſt fed us with wormwood, and given us water of gall to drink. Thou haſt ſent the ſword upon us to conſume us and the ſpirit of diviſion to ſcatter us a broad.]

But in thee O Lord, is our confidence and our glory; for thou doſt exerciſe loving kindneſs, judgment and righteouſneſs in the earth, for in theſe things thou doſt delight.

O Lord, therefore, correct us, but with judgment, not in thine anger, leaſt thou bring us to nothing: we pray not againſt ſorrow; but pray thee to multiply our penitential ſorrows upon us; that we may truly mourn for

for our offences againſt thee, and may with great caution take care we may no more offend thee, and redeem the time which we have ſpent in vanity; and imploy the remaining portion of our days in the ways of peace and righteouſneſs, of wiſdom and the fear of God; that when thou ſhalt ſend thy Angels to gather the wheat into thy granary, we may be bound up in the bundle of life and dwell in the houſe of God, for ever, through Jeſus Chriſt our Lord. *Amen.*

Καὶ σοὶ τὴν δόξαν ἀναπέμπομεν
Τῷ Πατρὶ,
Καὶ
Τῷ Υἱῷ,
Καὶ
Τῷ ἁγίῳ Πνεύματι;
Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.
Ἀμήν.

THE END.

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